

THE
ACCOMPLISH'D
Woman.

WRITTEN
Originally in FRENCH, since
made ENGLISH,

BY

The Honourable,
Walter Montague, Esq.

With Alterations and Additions,

The Second Edition.

L O N D O N,

Printed for *Tho. Collins* and *John Ford*
at the Middle Temple Gate in Fleet-
street, 1671.

THE
ACCOMPLISHED

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Originally in FRENCH,
and ENGLISH.

BY

The Hon. M^{rs} de

Walter Montague, Esq.

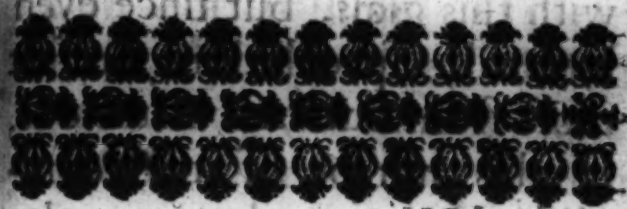
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A



To the
DUTCHESSE
 OF
BUCKINGHAM

Her Grace.

Madam,



If ye could see
 your self with-
 out the help
 of a reflex, I
 should not need
 to present you

A 3 with

The Epistle Dedicatory.

with this glass, but since even
internall speculations result
most from outward intuitions,
in this mirror of an Accom-
plished Woman, you may let
your self into your self at your
eyes, and so fit them with an
object proportionable to their
own beauty : and only thus
could I lessen the distance be-
tweene my obligations and
my services, by an exact ac-
compt of you to your selfe,
since it is so hard for you to
take it from our sex, which
are auditors in the valuation
of yours, because the loveli-
ness of your person may ex-
pose even a true estimate of
your virtues to your suspi-
tion

The Epistle Dedicatory.

tion of passion. This is
the only ill office; Madam,
your body can do your mind,
which it doth by so faire
meanes, that you may easily
forgive it. The original of
this Woman is French, whose
perfection must needs fall
some degrees, in this change
of the Horizon. You, Ma-
dam, are in English the E-
dition, as well as the Dedi-
cation, and your actions do
translate better this Booke,
then my words; so that this
cannot informe your under-
standing in any new unac-
quired grace or virtue; but
by a duplication of your me-
mory, convince your mode-
stie

The Epistle Dedicatory.

stie of a needless desire to improve ; and as your conversation may be instruction for others , so this which was meant for edification, is but strict enough for your entertainment. Here (Madam) you shall find Ill both severely reprov'd, and fairely shamed, by shewing the excellency of good in Ill's greatest brag, Variety : and shame doth not only restrain, but rectifie more then fear ; For women apprehend less the effusion of blood for punishment, then the diffusion of it for shame. Here you shall find humours as well mix'd and shadowed by one another, as
ever

The Epistle Dedicatory.

ever you saw colours ; and so much diversity in Loves archery, as one would think *Cupid* shot out of a Rain-bow. Each severall humour hath a point to fasten on its correspondency , therefore there is no wondring at the seeming extravagancy of passions.

Here (Madam) I conceive, you may learne by reading, what you cannot so easily by conversation, because no body dares tell it you, when any body is in love with you ; which you may be assured of, when you find a judicious admirer of an Accomplish'd Woman ; and this Rule is their protection

The Epistle Dedicatory

tion as well as their discovery. I (Madam) may be an admirer of this Woman in French; but an excuser of this in the language of

Each leaves a point to take on its correspondence, therefore
*Your Grace's most Humble
and Obedient Servant*

Here (Madam) I conceive
Walter Montague
that you cannot so easily by conversation, because no body dares tell it you when any body is in love with you; which you may be assured of, when you find a judicious admirer of an Accomplish'd Woman; and this Rule is their protection

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THE



**THE
ACCOMPLISH'D WOMAN.**

Of Chearfulness and Melancholy.

THE Noblest Design that we can
propose to our selves in conver-
sation, is to have such a kind of
wit as makes us acceptable, and by a welcome
violence acquires us a command as powerfull
as pleasing. A chearfull humour is more
advantageous for the attaining of this, then
a Melancholy; which indeed is not unfit
for Knowledge, but is too heavy for Dis-
course, and too gross for delicacies and sharp
returns. Chearfull humours are gracefuller
and freer in all they do, and so are welcom-
er to all Companies; as more naturall in
their affections, and less constrained in their
behaviour, and more innocent in their de-
signs and thoughts. Notwithstanding all

B

that

that can be said in favour of the Melancholy, if their thoughtfulness be commendable in something, it hath as many ill effects as good; and those that call it the Mother of Wisdom, must confess also that it is often too of Extravagancy. They would perswade us, that their wits make many discoveries, and that they reach far in their Meditations: But sometimes too their journey is so long, as they never come home again; or if they do return, 'tis like Pilgrims, that leave their own Countrey, to wander idly in strange ones, without any advantage, but to bring from thence poverty and weariness.

Thinking is a Labyrinth where one may be easily lost, and is hardly to be got out of; yet the Melancholy call it the Element of good Wits; believing to excuse their own weakness by giving it a brave name. But as lame men cannot brag, if after the expence of a great deal of time and labour, they get a little way; so these musing Wits deserve no praise, for being long a seeking, what quicker find sooner, and with more ease. Readier Wits have the same advantage of them, as Birds have of Serpents, or Angels of Bodies and materiality. But chiefly, I cannot conceive why they glory in speaking little; because their silence
comes

comes rather from barrenness then discretion; and if they hold their peace in many occasions, 'tis not so much to chuse words, as to seek them. Such persons would have easily been good Disciples of *Pythagoras*, but that they holding their peace by command, would not have been capable also of learning to speak handsomly. They should have a School quite contrary to these Philosophers, to learn the faculty they want; they had more need of Physicians and brothers, then of Tutors; they must not only have Lessons read them to cure them, but Miracles wrought upon them. Just as Fire can easier descend, then Earth ascend; So hottie humours may be moderated by reading and experience; but gross and heavy ones can hardly with what pains soever be taken, be made lively and subtile. Though Birds have wings to fly, yet they can truss them up when they will, to ease themselves; transcendent Wits can do so for action or rest: but when the Melancholy ones strive to animate their languishings, they run *Icarus* his hazard, that was too material, and had not skill enough to flye upon artificiall wings. Their Discourse and their Arguments are ungracious, when they force themselves to express in them a heat that

is not naturall to them. They are like some old men, that run when they think they walk, and get not forward but by chance; and after the least straining of themselves, are suddenly out of breath, in stead of wiselyer fitting their pace to their weakness. The most part of these sick ones glory in the disapprobation of ordinary company, seeking to perswade the credulous, that nothing but affairs of that importance (which heretofore the Senators consulted with the Gods about) can serve them for discourse: But to believe that their coldness should be so excellent at that, it should seem, one must be of the same humour, to make that conclusion; If ever it prove happy that way, its more by chance then art. If quick Wits be accused of snatching too soon at opportunity, Melancholy ones are in danger of making use of it too late: and if those stay not till it present it self; these oftentimes think not of it till it be past: they are inclining to fear and despair; as they want heat, so they are unactive, and their frozen humour figures almost all things impossible either to avoid or undertake. It is a Lethargine feeling, not to be perceived but by a wound, by blows and violence; they seem rather resuscitated then waked; they
are

are sick ones, that one must almost kill, to know they are not dead. If they have judgement to deliberate, they have almost no confidence to resolve, and yet less courage to execute. It is a Palsie virtue, that must be thrust into occasions, and that lies languishing by the remedies, without applying them, unless it be drawn to them by fear. It were to do them too much wrong, not to believe that there be many wise and honest persons of that temper: but we must affirm too, that it is too injurious to wisdom and virtue, to keep them alwayes in a study or musing, as though those that neither fear nor wish any thing beyond themselves, should not shew a chearfull countenance, to witness the satisfaction of their conscience. On the contrary, if Serpents engender in still waters, ill thoughts are nourished in musing humours; and if their Wits be fit to invent knaveries, their Face is no less to cover them. When rust is got into the Spring of a Clock, there is no more regularity in the motions, nor certainty in the point. When once a continual thoughtfulness possesseth us, the mind is disquieted and the face distorted: what light or reason can one believe to be, where there is nothing but black fumes, which Melancholy

sends up to the brain? Just as evil spirits joyn with storms to destroy Men, to burn Temples; so do they often make use of this black humour to cherish in the soul superstition, despair and hypocrisie. *Cesar* mistrusted more the melancholy humour of *Brutus* and *Cassius*, then the mirth of *Do-labella*. Notwithstanding, if coldness be only an effect of this constitution, it deserves excuse or pity: but if it proceeds from art, it cannot be exempted from suspicion and blame. And to examine well the difference between these two humours, the modesty of women that are naturally free is in all their heart, and that of the affected ones is only in their faces and outside; the one are not good in effect; the other ill only in shew. Suppose that *Casnist* may rightly say of sports and past-times, as Physicians judge of Mushrooms, that the best are naught: notwithstanding that, pleasures that are of themselves indifferent, and that the intention may make good, may not be absolutely cryed down: *St. Elizabeth* of *Hungary* did not forbear dancing, and her good humour did not impeach her canonization. Those that are so nice in the use of lawfull things, are ordinarily very free in the enjoying of forbidden, when they are

are free from witnesses. And it is the misfortune of these times, that people put on so much colouring and studiedness, that one dares not so much as laugh without giving occasion of suspicion to weak spirits, or censure to wicked; as if a merry humour were an infallible foreteller of the illness of the mind. There be some *Hypochondriacs*, that can endure mirth no more then Owles can day-light; and indeed, their faces preface somewhat so ominous, that it raiseth rather horror then inclination. They that will maintain their own good humour without any constraint for the vulgar error, should chiefly keep themselves free from Desire or Sorrow, as from the greatest Tyrants over our quiet; for the one transports us to what is to come, and the other brings us back to what is past; taking from us the liberty of setting our happiness in our present content, as long as we either desire what is not yet, or lament in vain that which is no longer. Strong wits easily resist this tyranny. As when ships are toss'd even in the height of the storm, the Needle keeps alwayes straight upon its Star, though the Masts break, and the Sails tear; So we should alwayes be even in the greatest inequality of our business. And if the winds

can cast off the Ship from the Port, not the Needle from its Pole: So when it happens that misfortunes retard our pretension, they should notwithstanding never remove us from our reason and constancy. It is fit alwayes to avoid Melancholy, what pretense soever it hath, as too troublesome to others, and too prejudicial to our selves; for if it be natural, we humour too much such a temper; if it be casual, we yield too much to the inconstancy of Fortune.

After having told what I like in a Merry humour, 'tis time to examine what I find fault within it: And since we have marked out those defects which many ascribe to Melancholy, let us set our selves to speak the good effects and commendations of it. 'Tis that which renders our spirits subtle for knowledge, indefatigable for business, serious in conversation, constant in their designs, modest in good fortune, patient in ill, judicious and rational in all things. 'Tis with this just temper that Virtue cloathes her self to appear with all her ornaments; and it is that which Nature hath chosen to make Kings and Philosophers of; and that Grace it self hath alwayes imployed to bestow on the world extraordinary portions. Those of this humor seem to be born wise, and that Nature gives

gives them more then th' others can acquire by study; and that without the incommodity of age, they are possessed betimes of the maturity of it. Indeed, their meditation is sometimes better then their discourse; but as their judgement is solid, they despise that superfluous gloss which light wits set out to get opinion among the vulgar. In this modesty they resemble the Eagle in the *Apocalyps*, that had lights hidden within, and had eyes under her wings; whereas great talkers have them only in their feathers, as Peacocks have them on their train, being rational only in colour and appearance. I deny not but merry humours have a kind of pleasantness in them, but they are subject also to great faults, because if jests (which they ordinarily exercise themselves in) be well received of some, they offend more then they please, especially when *Religion* or *Reputation* are made their subject, it is the easiest thing in the world to turn them into impiety or scandal. Points of wit are fine in discourse, but we must take heed they be not so sharp as to draw blood, or otherwise, since one cannot jest on great ones without indiscretion, nor on the miserable without cruelty, so that one must always offend against the laws of Policy or Nature. Serious wits do well to abstain from such

practice, which most commonly makes those that use it pass for buffoons or enemies; and gives themselves at last occasion to cry, after they have presented one for others to laugh. For my part, I think it not injury to Melancholy humours, to affirm, they have no inclination to so idle a quality, which supposeth almost alwayes a lightness of wit, and often a looseness of conscience. It was of this windy temper that the foolish Virgins were of; and that those are of yet, which have more wittthen judgement; which notwithstanding seem at first to have some light, but it is such as is either false, or else lasts not long ere it be extinguished, letting it self be surprized for want of provision enough in matters of importance. Whereas the wise do never so much as slumber, when they should be ready upon good or ill accidents, for fear of being reduced to repentance and shame. And to take things as they are, since the soul and senses have a quarrell that must last as long as our life, and that the mind is strongest in the weakness of the body, as in the ruine of an enemy; it is likely that when the humour is so gay and free, that it become the stronger; on the contrary, when it is sad and pensive, it is made a slave to Reason, as a maid that hath a dis-

a discontented face when her Mistress chides her. The joy that riseth from the Conscience is not of this kind, 'tis purer, and is like the Stars, that appear alwayes the same, but that which comes from the body or constitution, is like Comets, that draw their nourishment from below, from the exhalations of the Earth, which presage only wooll events, and seem to leap into the air to run after vapours that nourish them, till they go out for want of that terrestrial matter: The passion of the Melancholy once hath no such thing as these tragick Meteors: to form or preserve it self: their love hath no pretension beyond the possession of the spirit; so as their fire is most pure, it remits not the heat, it remains alwayes equal, like that which the Philosophers believe to be under the Orb of the Moon. I confesse, that for affection, quick and lively humours are readier and franker; but then the Melancholy are the discreeter and more confident: these fasten themselves constantly to their designs, whilst the other change every moment; their passions sitting themselves to all objects that are presented them, if not out of malice, 'tis out of weakness; and though their simplicity may deserve some excuse, yet sure it is not reasonable that one should

should value much a natural goodness, that is rather an effect of the Constitution, than the Election: one that cannot easily do ill, may not glory in being good: if the simple do not much harm, they are not the better for that, since they do as much as they know how. And to alledg, that if they be not the better, yet they are the happier, because their spirits are as free from disquiet, as void of design; indeed this is the greatest reproach can be made them, to speak thus of them; since it is to ground all their felicity upon their defects, and to confess them happy only by their ignorance or stupidity. Because Marble feels no pain, we do not say, it is in good health; we do not call it healthfull, but insensible. 'Tis thus that the simple are not unhappy, as the want of sense secures them, and it is no great advantage to them to be exempt from care or disquiet, as Stones are from diseases, or Beasts are from contrition. If the stupid find themselves sometimes at the same point of tranquillity of spirit as the Philosophers, 'tis in a different way; these overcome, what those understand not. Snakes under ground are as safe from storms, as the Serpent in the sky; low spirits find security as well as they in crawling. safe

ty in weakness : but it is much a braver thing to be above, then below the storm, to have it under our feet, then over our heads : Since true felicity cannot be attained without virtue, and without morality, the happiness of the silly ones is of a far different nature from that of the wise: and me thinks) they are happy in this world, but as infants without Baptism are in the other world, in a *Limbus*, where they subsist between good and ill, without being affected with either. The Melancholy live not in this indifferency, they owe not their felicity to ignorance, but to the force of their wits; they would be ashamed of such a happiness, and would complain of it, if they were enjoined to purchase an exemption from the sense of ill, by an insensibility of good.

To know how much Melancholy is superiour to other humors, we must consider that those that have but the hasty and light part of it, are not less incapable of resisting misfortunes, then of tasting true delights. Their heat precipitates them into extremities; they do nothing but by fits; and as if they were composed of sulphur and gunpowder, the least spark fires their actions & thoughts, for which there is no remedy but to stay till the end of that impetuosity, which is quickly
weary.

weary, and likely puts out it self. Those spirits that have no conduct in their understandings, have also no courage in their afflictions; they are ill souldiers, that use their buckler as ill as their sword. The same lightness which makes them rash in their assaults, renders them as yielding or impatient when they come to suffer or defend themselves. On the contrary, the Melancholy, that by a profound meditation, and a long habit of reasoning, have as it were formed to themselves a certain knowledge of the success of all things, are never surprized with ill events. This Stoical virtue (essential to their temper) easily masters all those tumultuous and unruly motions that agitate violent spirits: the solidity of their judgements lets nothing be new or extraordinary to them, both for the diseases of the body, which they curb as wild Beasts, when they cannot tame: and for the distempers of the mind, which are the Passions, which they subdue by force of reason, and so remain alwayes victorious.

If heretofore there hath been a man so bold as to stab the Duke of Milan in the midst of his Guard, in the face of his Court, nay in the Church, (the reverence and respect of the place, the glorious and awfull Majesty

Majesty which God imprints on the sacred face of Princes, not being able to give him the least sense of horror or apprehension, in a purpose as detestable, as difficult to execute) only by having often practised upon the picture of this Prince : What boldness will not providence afford the wise ? since this Parricide, by having only studied a little while such a design, the very thought of which was enough to shake into a trembling every moment, both his hand and his conscience, testified so much assurance and resolution.

We should not wonder if the Melancholy are so constant, and that we never see them troubled, even when they are constrained to yield to necessity ; since they keep a secret retreat within themselves, whither the storms of Fortune cannot reach. 'Tis thither where the soul retires to maintain herself in an eternal serenity, where she obtains an absolute Empire over her opinions, where she entertains her self solitarily even in the midst of company, and the crowd of the world interrupts not her repose and silence : 'Tis in this solitude of the superiour part, that the mind fortifies it self, and learns true morality, and where she advanceth to her self almost without time

time or experience, the providence of old Men, and the Wildome of Philosophers. Lastly, 'Tis here, where if we lay up the Images of pleasant things, by these means we may furnish our selves alwayes with fair thoughts; for if the pleasing Objects displease us, we may, coming back into our selves, content our spirits while our senses are persecuted, and entertaine our fancy with Beauty at the same time when Deformity takes up our eyes. But who can praise enough this noble thoughtfulness of the Melancholly? since it is by that the soul seems to rid her self, when she pleaseeth, of the troublesome commerce with the senses; and we consider with an intention less distracted, what we are, when our imagination reflects us to our selves more clearly, and with less danger then the lovely Fountain did to *Narcissus*. I wonder not, that the Poets saie that he lost himself, since he looked for himself out of himself: We are to be found truly no where but in our selves, every where else we meet but with our fantasme or our shadow. And therefore many have reason to say, That Meditation is harder then Extasie, as it's easier

to go out of our selves, then to re-enter into them, without the use of this noble Thoughtfulness, to which the temper of Melancholy is disposed. Man seems to have but an imperfect reason, and even an useless; For as Bees must retire themselves to make the honey, when they have gathered the matter from flowers, so it is necessary, that after we have surveyed many objects, we should make a regress into our selves, to gather their fruit, and to draw from them conclusions; otherwise all the study or experience we can have, will be but a confusion or mixture. It would be wealth that we should be ill husbands of; our actions would be misguided, our thoughts without order, and our discourse without judgement.

The most part of gross spirits are of a quite contrary opinion, and cannot imagine pensiveness to be any thing but such a cramp, as mad men or sick persons are in; this kind of meditation would hurt them as much as it frights them, and would be as contrary to them as displeasing. It dazels weak spirits, and vexeth malicious ones; it is the blind of the one, and the torment of the other. It is not like, that they that have nothing in their mindes but ignorance, or in their conscience but crimes, should bee much pleased

pleased to look into themselves to seek there satisfaction or rest; But to despise pensiveness, because many lose themselves in it, is it not to condemn the use of fire and water, for some in commodities they have, without considering their necessity for our life? I had as lieve blame the Sun, because Owls cannot endure the brightness of it, which Eagles look upon so fixedly, as if one should quarrell with the Light, because weak eyes are dazled with its beams, and because they draw darkness even from the spring it self of Light.

There is enough said for the *Apology* and praise of *Melancholy*, and for fear of being tedious in the Problem, if I should go on, since both Humours have somewhat good and ill in them, I have nothing to adde, but that they should serve for remedies to one another: For the *Roman* accounted them best among the Tribunes that were most inclined to the *Senate*; and those the wisest among the *Senators*, that favoured most the Party of the People; to divert on the one side authority from tyranny, and on the other, liberty from insolence. So it seems, that the most excellent of the Merry humour, are those that draw nearest to *Melancholy*; and amongst the *Melancholy*, they that
confine

confine closest to the Merry; for being so
tempered, the first will be discreeter, and
the other less austere and troublesome.



Of Reputation.

Reputation is a great Treasure, and
is no less usefull to Virtue, then
light to Pictures, to set them off; it
is the fairest ornament of our civil Life, and
without which, the most glorious and illustri-
ous actions remain smothered and obscured:
But as it is got and lost now a dayes, it may be
reckoned among the benefits of Fortune, of
which fools have often a better share then
deserving persons. If it were to be distributed
by good Judges, Virtue would suffice for the
acquisition of it; but it hath often so ill Ar-
bitrators, that were we not bound by all
means possible to avoid Scandals, worthy
persons might content themselves with the
testimony of their own Conscience, without
being troubled for the Opinions of the un-
advised, which chance may make good or
ill.

ill. Opinion depends too little on our selves to make us unhappy, and it were a felicity very unsure, that the ignorance or malice of an Enemy could remove.

— Fame is sometimes an effect that seems to have no cause, and is rais'd like those alarms that disorder a whole Army, without any bodies conceiving the occasion. Why then should we spend our spirits with so much unquietness, to know how we stand in the opinion of others, and afflict our selves for the error of the vulgar; as if the ignorant began but now to deceive themselves, and belie others. I should have reason to wonder with *Aristotle*, why the Ancients rewarded rather the strength of the body than mind, giving Laurels to Wrestlers, and not to Wise men; but that ignorance and poverty disenabled them to set a prize of Virtue: Ignorance, because having the foundation and roots in the heart, Men abuse themselves in their judgments of Virtue. Poverty, because when we perceive the excellency of it, there is nothing in the world precious enough to serve for the recompence or Coronation. The unadvised conceive often Virtue, where there is nothing but Vice, and without thinking what they do, give ill-favoured names to lovely things; like *Astronomers*, that call
some

some Stars Bulls and Scorpions, that notwithstanding have neither fury nor venom, only purity and light.

I could wish that those that undertake to judge of things without well understanding the nature of them, were punished with such a correction as *Midas*, that (as *Ovid* reports) did prefer the noise of *Pan's* rustick Field-pipe, before the sweet ravishing tones of *Apollo's* Lute, giving his voice to that which made most noise. His judgement is like many of these times, that value every thing by the colour and looks, deserving no less then he, to wear long Ears for a mark of their stupidity, and indeed to make more account of apparency then reality; is it not to prefer *Pan* before *Apollo*? a Pipe before a Lute? Noise before Harmony? There is much brutality in such savage opinions; yet notwithstanding they are the greatest number in the world, and 'tis they that defame those that deserve a fair estimation: Therefore I would reserve my sensibleness onely for those that may justly award reproach or praise, and would not think it fit to be angry at that, which I should laugh at. There are very few competent judges of things; many mens Wits go no further then their Eyes, and stay upon the colours: And I think

think that avoiding scandals, 'tis enough to
 scape their imputations, without seeking their
 approbation.

+ We are in an age of bravery and shew,
 where morality is thrown down, and where
 the virtues of the times consist no more in
 any thing but excess and extravagancy: to
 be believed devout, we must go as far as in-
 perdition or hypocrisie; and politick spirit
 use Christianity as the Stoicks did Philoso-
 phy, to abuse the vulgar, forming to them-
 selves imaginary virtues, which humanity
 cannot attain to. It is a great unhappiness
 that there is no honesty left in commerce,
 nor purity in Religion; and that we, as well
 as they in the *Exchange*, must over-value our
 selves above what we are worth, or hope for,
 to keep up our credits.

But to speak my opinion, rather as a *Phi-
 losopher* than a *Disputant*, we must not con-
 clude, that Reputation is to be neglected,
 because it is ill distributed: This disorder doth
 not dispencc with us for our duty; and it
 were as ungracious to make our selves infa-
 mous for that reason, as to commit murders
 or robberies, because there have been thieves
 acquitted, and innocent persons condemned
 for that crime. Since all women are not wise,
 and that there are more ruled by example,

then by reason, the most vicious should consider, at least, that Reputation is a publick good, and when it is corrupted, we are to seek to cure it, as we would to quench a fire, or to purge a popular contagion. Indeed, one may laugh at them that allow themselves all kind of liberty, because all tongues rank the most virtuous with the most dissolute in the ill repute, and the most vicious with the most worthy in the good: as if Kings would light torches at noon, because the Sun lights Peasants as well as them; or as if they would be sick, and cast away their health, because their Subjects are well!

We should not make our selves vicious, because others think ill of us; but we should live better to deserve another opinion: the testimony of the Conscience is more to be esteemed then all reports, though there were neither friends nor enemies to praise or reproach. Handsome *Women* will alwayes find satisfaction enough in their Glass; and ill-favoured ones, vexation: The Consciencee doth the same for vice or virtue, as a glass for Faces. Dissolute *Women* are far from standing on good opinion, since they do all they can to have an ill one: And to consider well the life of a great many, it seems they would

would imitate *Lusbia* in *Martial*, that affected pomp and ostentation in her Debauchery, and took more pleasure in the Spectator, than the Adulteries. She was in her voluptuousness, as the Sophisters were in their virtues; they loved to do nothing well, she nothing ill, but upon the Stage. Men should not throw themselves into despair for this, since this misfortune depends not on their carriage, and since the most illustrious persons have been lyable to it. The insolency of *Lucia* did not abate the glory of her Husband's Victories. *Drusus* Nephew to *Augustus* and *Marcus Anselmus*, obtained an immortall reputation, notwithstanding the lasciviousness of his Wife. Infamy should be personal, as sin is; and we should not partake of the punishment or shame, when we have no part in the crime. Since it is not enough to be virtuous, but it must be believed, we must be carefull of the apparances, and leave no pretences for ill tongues, which makes faults when they find none. I will allow, that *Socrates* loved not young *Alcibiades*, but with all kind of honour, and that his affection did not contradict his *Philosophy*: Yet notwithstanding, making him lye with him every night, he should have been cautious of his coming, and return, to take away the

means

means from those that saw him come back in the mornings, to make use of the time and place of his visit for an occasion of censure; though the Oracle published his virtue, one cannot justify his unadvisedness in the carriage of this friendship. Discretion and love agree not even in the best wits. It may be said for that the Poets teach *Cupid* to be still a Child, because let love grow never so old, it never arrives at the years of Discretion; his childishness lasts as long as himself, lest he should be ashamed of the fondness of his sports and dalliances.

I do not wonder if Love make us lose our Reputations, since it makes us lose our wits; and since *Socrates* himself could not scape reproach in a bare friendship amongst the *Romans*; *Claudia*, a vestal Virgin, was innocent, yet was accused to have forfeited her honour, for smelling too curiously; and it was thought enough to condemn her, that she took a little more pains with her cloaths and discourse, then was necessary for a Nun. Indeed it was a light apparance to arraign her on, but she would not have been acquitted but by a prodigy, when she moved a ship with her girdle, that many Engines and Men could not stir.

Whatsoever one can do or avoid, there is

no infallible rule or means to preserve her reputation, and since it depends on the opinion of others, there is more fortune then wisdom in it. We must not think that ignorance joyned with caution is sufficient for it, since God himself that is the spring of goodness, and wisdom, saw himself traduced for a while by the impostures of his enemies, that reported him a Man addicted to vice and debauchery. This one example shews sufficiently that there is somewhat else requisite besides virtue and dexterity to preserve it. There is a strange unhappiness in some persons, that exposeth them to be talked of, no body knows why: and that happens oftner to the virtuous then the other, because their denials procure them Enemies, and they are often in danger, like *Susanna*, to be accused of a crime they have refused to commit. There are some faces too that attract censure; and this proceeds from fools, imagining that one cannot laugh without being vicious, and that there is no innocence but in frowardness & Melancholy. It is the belief of the ignorant, that virtue should alwayes cry, and know not that we should beware of a dark humour, as of water that is overcast. And of all kind of wits, there are none so harmless, as the most chearfull. It were

to be very dull, to believe one could not have a good humour without having an ill conscience: if there were neither malice nor enemies in the world, there are few things so sure or so true, that cannot be taken diverse ways; and if we examine well all our Actions, it seems that they are almost all subject to interpretation and dispute. Who can judge certainly (setting Christianity aside) of a man giving alms in publick, if it be for good example or vanity? May not one say of a patient Man, that it is a sign of insensibleness, as soon as of virtue? Who knows whether a merry humour be a testimony of looseness or of freedom? Those that are serious, may they not pass for vain or stupid, as well as for modest? the interpretation makes all; and if the things were not indifferent, we speak of them more according to our sense, then their nature. Since it is so, we should seek our consolation in our own hearts, as wise men do; and when we have done all that lies in us to deserve a good reputation, we may despise an ill one. The neglect of detraction silences ill tongues, and the being moved with it quickens them: It is to acknowledge the force of their weapons, to confess that they have wounded us; and those that are extremely troubled with them,

C. 2

comply

comply with their designs that would offend them, for 'tis to satisfie our enemy to let him know, he keeps us unsatisfied. They that say that ill tongues are like sharp serafors, should add, that their edge hath most effect upon soft and yielding things, and that stones turn their edge: it is as much as to say that spirits too sensible suffer more then those that are of a firmer and more constant temper. Whatsoever one steals or cuts from Reputation, at last it comes again like hair after it hath been cut, if the root remain, and innocence staves with patience: howsoever if we be unjustly tax'd, we should comfort our selves more in the truth, then be displeased by an imposture. The innocent should be no more afflicted when they are called guilty, then if they were said to be sick when they are well. From hence we may learn why virtuous women are less vindicative when they are tax'd then vicious, because as the most ill favour'd will sometimes be thought the handsomest by painting, so the most unworthy strive by their cunning to be believed the modestest. This is the reason, they are so troublesome, and that one cannot touch their sore never so lightly, but they will cry out. All the world knowes how *Lucretia* kill'd herself upon the violence of

Tarquin,

Tarquin; she said when she was dying, that she had two irreproveable witnesses, her blood to Men, and her soul to the Gods. But I am almost of the opinion of a great Author, that accuseth her not to have bin alwayes so chaste, as she would have had believed by her death, and that if she had not bin guilty, she would have found more remedy in her Conscience then in her death. Some say, that she resisted rather out of an humor then consideration of virtue, and that having pass'd her time with some other Millions of less quality then the Tyrant, she feared that all her other faults should have been discovered by this, and that this fear made her resolve rather to let her self out of the world with her own hands, then to stay in it too long to sarviye her Reputation.

C 3

Of

*Of Inclination to VIRTUE,
chiefly to the Devotion
of the times.*

THose that imagine that Womens Piety is but a tenderness in their nature, or weakness of their wits, are not of my opinion; and me thinks, do them no less affront, to deny them this divine quality, then if they should take their eyes from them, which make the best part of the face. We may believe, that they that would have a Woman irreligious, desire she would be insolent and without ingenuity; and having after razed out of her minde the sense and respect of Religion, they mean to spoil her of that which gives her so powerfull an advantage amongst men. It is an old craft that began with the world, and licentious men do but the same in that with the Women of this age, which the Devil did practise upon the first, when he took from

Of Inclination to Virtue, &c. 31

from her the fear of God, that so he might
easily persuade her to all kind
of liberty. Those impious ones, that steal
the immortality of the Soul, to bestow it
on their infamous delights, and that would
(if they could) deprive of an eternal exist-
ence this most pure and simple essence, that
contains all, and is bounded by nothing,
are very foolish to aim at the reputation
of good wits, by the slighting of Religion;
especially during a Reign, and in a Court,
where there may be engraven in greater
Characters, then was ever upon the Medals
of *Adrian* the Emperour, *The Emperours
Pity*. The Hermits of this time, may (as
well as that of *Theodosius* the younger) leave
their solitude, and come and study perfecti-
on in the Kings Palace, and take examples
of austerity in the seat it self of pleasures.
We have no need now adays to seek in
Cloysters precepts for a Christian life; tis
enough now to be a good Courtier, to be
devout. One cannot now observe the laws
of Policy by violating those of Christianity;
and it is an happy necessity, that makes the
licentious Wits, of the Court inexcusable;
that now adays, unless one will make him-
self ridiculous, a man must get his fortune
and his salvation both together. Ladies that

32 Of Inclination to Virtue, &c.

would shew that they are inclined to virtue, should be more gracious to such spirits as are addicted to it then to the other; despo it should be thought if they favour either libertines, or stupid ones, that the resemblance had tyed this knot. I hope that shew either harsh or cold hearts to deserving persons, declare by the repugnancy to good things; they are fit for nothing but ill ones: weak wits have not estimation enough to publish their virtue, nor discretion enough to conceal their defects. Yet we often see those that are full of vanity and affection, pick out among those fools their admirers and confidants; as if it were not a blind choice to select so ill judges of their merits, and so ill secretaries to their delights. Ignorance and simplicity are two unsure trusts; interest and perswasion will draw any thing from them; and if imprudency were not provoked, it would often speake, when it should bee silent. *Midas* addrest himselfe ill to reedes to keepe secret his long eares; hee would have been better served by a discreet Man; then he was by that plaine, and dull people. As he did finde by wofull experience, that there can be no true fidelity, where there is no wit or reason: there are more

Of Inclination to Virtue, &c. 33

Histories of this then fables, we need not look back to the times past to seek examples, which we have store of every moment, which might serve for the subject of Tragedy and fables.

And for piety, if any body objects against it, that it deads good humour, and breeds too much Melancholy for company. Indeed I do not approve of those that put their devotion upon the rack to make it scoul, as if one could not be saved without being ugly. When the grace of God is in the soul, the face is toucht over with the sweetness of it, and not the features and colours of the damned. The weather is overcast when it is disposed to rain, and dejected looks prognosticate somewhat ominous in their musings. Those that have no purpose to do ill, nor remorse for having done ill, are not of this froward humor, which is as contrary to devotion as to comeliness. This no way detracts from penitence; it rains in summer, as well as winter, and love sheds as many teares, as feare. Joy cries as well as sorrow, and the remembrance of sin doth not deject us so, that the returne to grace may not raise us again to joy. Sometimes it rains when the Sun shines, so Repentance doth often

34 Of Inclination to Virtue, &c.

row down tears upon smiling faces. Bees draw honey from Flowers without spoiling them by touching them; Devotion doth yet more, in every profession where it is, beautifying and making it more lovely. And if precious Stones put into honey, take a lustre from it according to their naturall colours; so there is no condition in the world that doth not improve the estimation of it, when it is accompanied with Piety; it makes the professed Religious more chearfull, and Lay men less insolent; moderating pleasures, and sweetning austerities; it makes Marriage the comlier, Warre the juster, Commerce the faithfuller, and the Court the fuller of honour. It is much ignorance and tyranny, to believe it can be found no where but in Cloysters, and that one can have nothing to do with it abroad in the world, without increaching upon the Charterhouse or the Capuchins.

We are in times where it is not accounted of, if it be not excessive in appearance; so that many content themselves to have a becoming Devotion, or rather, a humane Religion. I never see this monstrous Devotion, but it puts me in mind of the Trojan Horse, that was stuff'd with enemies, for which notwithstanding (by reason of the pre-

tence

Of Inclination to Virtue, &c. 35

tence of piety they did not only open their Gates, but broke down their Walls, to receive with more solemnity the Present devoted to *Minerva*; but since *Laocon*, that took a Lance in his hand to sound it, and to try if it were hollow, was punished for his just curiosity, let us content ourselves to disapprove of these shewes of the times, lest we come off as ill as he did, if we undertake to quarrel with it. Indeed, those Women that keep such ado, and use so much craft to deceive some eyes under the pretext of conscience, do like Spiders, that take a great deal of pains to make Webs, where they themselves are hung at last, without any other advantage, but to have caught flies, and they shallow-brains. Clear spirits scorn this; and I cannot conceive how discreet Women can mistake dreams for revelations, or let themselves be surprized by such illusions. Likely, those that seem very fond of their Husbands, it is with design to deceive them; and among the *Romans*, Ladies have been suspected of their Husbands death, only for crying excessively over their Tombs. In Religion as well as Society, dissimulation is commoner then truth; and this great shew is at least suspicious, if not viti-

36 Of Inclination to Kirtue, &c.

out: Superstitious women make more scruple of a little sin then of a great one. And are like the Jews, that made more Conscience of entering into the *Pritory hall*, then of condemning Christ: or of not washing their hands, then of persecuting Innocence. It is true, that women retain that of the first, that made more Ceremony, and shewed more feare to touch the forbidden fruit, then to eat it. These questions, tales and scruples without reason, trouble not discreet persons, that follow *Alexander's* example, virtuously cutting off troublesome knots, rather then yielding themselves to untie them, as the vulgar do, that are ignorant of true devotion. Notwithstanding this, lest we should pass from one extreme to another, we must behaue our selves in taxing superstition, as those that in the time of *Xerxes*, burned the houses in *Myra*. They meddled not with the buildings near the Temples, not only to preserve those sacred places from being burnt, but for fear they should be so much as black'd: for in this case, we must marke things which we might blame with justice, but not without danger of driving weak Spirits to impiety: when superstition riseth from simplicity, it deserves pitty or excuse, but when from art, punishment and suffering.

Of Inclination to Virtue, &c. 37

The ears that cover the corn, or the leaves about trees are not superfluous, nature hath given them either to preserve or beautifie them. Ceremonies are of the same use to Religion, and as devotion is inseparable from love, it borrows often loves raptures, and Gods servants can contain themselves no more, then prophane ones, which honour their Mistresses, even in hair and Ciphers; Divine love expressed more favour in the effects then the worldly: and a great Author sayes very well, That if the Poets: *Cupid* have two wings, that the *Seraphims* have six. It is true, that *Hypocrites* are not so reproveable as *Libertines*, because it is better to counterfeit virtue then vice. But in what concerns conversation, the best covering is to have none; because it is easier to be good in effect, then only in shew, and it is less pain to certifie the Conscience then to set the behaviour. After all this, it cannot be denied that women are not firmer and truer in their devotion then men, since in that occasion where there was most affection to be shewed to God, there were found three *Virgins* under the Cross, where there was but one Disciple.



Of Chastity and Complacency

IT is fit to joyn these two fair Qualities, to reduce them to a perfect temper; since there be some that become shy and wild by being Chaste; and others that refuse nothing out of Complacency. It is indeed, to be either too good, or too ill an humour, and is but changing of vices, instead of avoiding them. If Virtue have two extreame that offend it equally, one must not make use of the one for defence against the other; as if one must be covetous, for fear of being prodigal; or throw ones self into the fire, to escape the water. Morality approves not such a carriage; it doth not teach us to pick out, but fly from sin; to fix only upon Virtue, which is hard to find, because either excess or scarcity hides it from the ignorant. They that think Women cannot be virtuous and obliging, understand little the nature of Virtue: nay, are

are void of common sense, much more of any right opinion. Virtues are but divers, not contrary; and the correspondence is too natural, not to be able to subsist in the same subject; when they are well sated, they do better in one anothers company, then alone. 'Tis that which *Therapsites* was so much commended for among the Emperors, seeming to make himself esteemed by contrary Qualities; his gentleness abated not his Majesty, nor his severity his Complacency.

There are some that affect so much a pleasingness, as their smiles seem rather ridiculous then chearfull; and others so much on the contrary, as to put on gravity, look like Furies, or School-mistresses: whatsoever is in it, when one considers well these two Humours, they are to be suspected either of art or stupidity; because if it be without design, there is no wit in it; if it be with design, the serious ones intend to deceive, and the easie ones to be deceived. These believe, that their easiness is ascribed to their humour; and the others, that their coldness is understood an effect of their Virtue. These tricks take not long, especially with discreet persons, among which the best way to seem chaste is to be so. As the

the Hypocriticall are least devout, so the most reserved are sometimes the least chaste. *Hecuba* may have an handsome Masque, and *Hellen* an ill-favoured one; but this ugliness or that Beauty abuseth but such eyes as stagger at appearancies. They have more diversity of falsifying and colours, then the Rain-bow, whose figure turned upward, their dissimulation doth often set on their husbands foreheads. Chastity must needs be a divine Quality, since even the enemies of it esteem it, and that the most debauched respect them less that yield, then those that hold out. *Apollo* being in love with *Daphne*, when he could not work upon her by his discourse nor pursuit, turned her into a Laurell, of which he himself hath since worn Crownes. *Jupiter* being passionate for *Io*, had no sooner gained her, but he chang'd her into a Cow. How different are these two Metamorphoses? the refusall is better rewarded then the consent. Respect waits upon Desire, and neglect follows Possession. The God *Pan* being taken with the beauty of a Nymph, used violence after his prayers, pursuing her to the brim of a River, where she going to precipitate herself, he in pity of her, chang'd her into a Reed.

Reed, which he make himself a Pipe of, in
honour of his resistance, and to have it
every soon in his hands to play with it, and
blow it. Those that are gained are not tied,
for because they have not that honour,
which our Cavaliers seek with so much care
and pains. Those that promise to them-
selves never to go so far, and never to do
any but indifferent favours, such as Civility
allows, after having given way to more than
they should, find a precipice where they
look'd only for entertainment. Love (like Ser-
pents) works himself in secretly, at the least
overture is made him; his beginning is ordi-
narily contrary to his end; the pretences are
always usefull or honourable. I could wish
that the imprudency of many Ladies did not
so often make a truth of the Fable of *Euro-
pa*. This young Princess walking innocent-
ly on the sea side, where she considered her
flocks, saw a Bull that pleased her better than
any of the rest; she draws near to make much
of him, and gets upon him; he proud of his
fair office, gets by little and little into the
water, and so far, as shee looks back too
late to the shore, not being able to return to
it; she was carried away into an Island, where
she finds too late, that this Bull was a God,
disguised to surprize her. Thus you see what

becomes of it when one plays with beasts, when one is freer and more familiar with stupid, then witty, passionate and Envoys were holder with a Bull, then she would have been with *Jupiter*, if he had declared himself; He made his approaches easier under the skin of a beast, then he could have done in the likeness of a God. The most crafty (in his imitation) counterfeit themselves simple and ignorant, to attain easie their pretensions. They steal from little favours to greater, and so still carry on their work, till they change their entreaties into threats, and their softness into violence; and then one findes too late, that true simplicity is abused, when it plays with falsified. The fear of losing their reputation, after having given some advantages, debaucheth many: but 'tis fit they should be punished for this facility, to teach them, that there is no trusting to beasts; and that the freest and most ingenuous wits are the most virtuous, and most capable of friendship. A Poet speaking of the Favours which Ladies give, sayes, That fools are happier in them then deserving persons, because their violence takes more then the others perswasion; by reason of their opinion, that it is less shame to let men take, then to give, as the violence

violence seems to excuse the consent. But 'tis the opinion but of one man, fitter to be despised, then believed; and that doth not detract less from Truth, then from Ladies Honours, which ordinarily are not wounded, but for want of cunning against the subtilty of their enemies.

It is hard to use so many tricks and inventions to be lovely, without loving; those that give love at their pleasure, do sometimes receive it as pleaseth him. They should do a miracle, to have so much fire in their eyes, without any in their heart, and let them be never so confident, their looks cannot warm others, without heating self in its own speach. Loves weapons are but ill ones; for one seldom useth them to wound others, but they either begin or end with themselves.

I have heretofore thought much upon the Statue of *Venus* made by *Phydias*, which had a Tortoise under the feet of it; and I believe, the greatest mystery that can be found in it, is, that Tortoises seldom move, or if they do sometimes stir, 'tis always covered or armed, carrying their house over their head. *Venus* despiseth the solitary and the reserved; those that run after all companies and publick assemblies so eagerly,
please

please her better to enlarge her Empire, and above all things, she hath always loved Nakedness, since it got her the golden Apple, which *Pallas's* Armour and *Juno's* Cloathes could not obtain of *Paris*. When either solitude or company grow wearisome, they serve for remedies to one another, as rest and labours, or day and night, but we must know, that the one gives more occasions of doing ill, then the other, and those that delight to be often among their enemies, have a mind either to master them, or make them friends. Let the company be never so good, cautionness is better then confidence: and since she that should be the Example of her sex, was abus'd with an Angel that appeared with the face of a man, women should alwayes apprehend men, though they are in the form of Angels, unless it be, that notwithstanding as she did, they have no need of fear.

It is ill argued, to say, that timorousness restrains women more then virtue: if their inclination be ill, sollicitation will imbolden it, experience teacheth us, that if they be apprehensive, it is rather of being vitious, then of being censur'd. Those that writ the Scriptures and the Proverbs, have said all things to their advantage; they have confess'd, that Chastity belongs particularly to Women, because

cause they that have it not are counted Monsters. One could not have wonder'd so much at the want of it, if the quality were not natural to them. Indeed, there have been men that have possessed this Virtue, but it hath been upon occasions where some consideration hath taken away the merit from it. *Alexander* shewed some continency with *Darius* his wives; but to prove it was rather policy, then virtue, what did he not do with the *Amazons*? *Scipio* being very young, restored a very handsome woman that was presented him, to her Husband; but there it was pride that was stronger then love, because he had lost his credit with the *Spaniard*, if he had accepted the offer. What praise doth *Lenocrates* deserve for forbearing to enjoy that Lady which was brought him? his coldness proceeded from his age; besides, he was drunk, and sought for rest; and if he had not been neither drunk nor sleepy, it was so common a one, as the most debauched would have been ashamed of, as well as a Philosopher. There needs no long discourse to prove that chastity belongs not to men, they themselves quit their part of it, and believe it were to encroach on the profession of women, to practise the precepts they give them, or not to be before them in the violation of so fair Maxims for Honor and Chastity.

Is it not a strange custome and worthy of reproof, to see men take all kind of liberty, without allowing the least? One might think by their tyranny that Marriage was instituted to only make Jailers for Women. There is much ingratitude, as well as injustice in it, to exact a fidelity which one will not return, when the obligations to it are equal. Women have wit and conscience enough to believe that revenge would cost them too dear, if they lost their own Virtue to take satisfaction of their Husbands viciousness. *Octavia* did not desist from loving *Mark Antony* singularly, whilst he made love to *Elopatria*, and left a great Beauty at *Rome*, to possess a less in *Egypt*. They that have this constancy, deserve admiration; but those that have it not, have some colour for their weakness: Example pleads for them; for they imagine that it is not likely that a Chrystal should resist blows that might break Diamonds or Marble.

If I may be allowed to give my opinion after my prayers, since God loved one of his disciples more tenderly than the rest, one may have a particular inclination without blemishing chastity, that doth not banish affections, but regulates and moderates them: yet we must take heed that kindness which

in its own nature is a virtue, be not made a vice in the practice: not to be couzened in it, the end and design of it must be examined as soon as it begins, and we must assure our selves, that it is forbidden, if we pretend to any thing but affection; since dishonest love is the trade of those that do not spend their time in some commendable employment; we must believe that Chastity is preserved by occupation, and corrupted by idleness. *Diana* hunts, and *Pallas* studies, but *Venus* is idle.



Of Courage.

MEN think that Courage is a Quality inseparable from them, and by a peculiar privilege essentially tyed to their Sex, without bringing other ground or title to it, but their own presumption: But he that had much ado to imagine that there was so much as one brave or valiant Woman in the world, made them full reparation for so great an injury; and

and though he was accounted the wisest and most powerful of all men, he lost that high advantage among women, which weakened him so far as to bring him to Sacrifice to *Idols*. Histories are full of their generous actions for the preservation of their Countrey, for love of their Husbands, and for the Religion of their ancestors. As the strength of the brain is shewed in walking a top on high, without fear of falling; so the force of our wits is expressed in looking upon precipices and danger without disorder. The stupid have not this advantage when they expect hazards, nor the rash when they seek them; none but the wise defend themselves from misfortune, without either being precipitate or insensible, since Courage should alwayes be with a free deliberation; and that it is neither a forced virtue, nor a partly natural. I can hardly hold them generous whose constitution makes so light, as they are transported without any cause; nor those that Nature has made so heavy, as they cannot resent injuries and offences. This is either an excess or a defect of sensibleness, and may be better call'd stupidity or levity, then courage. If there must be judiciousness in all the discourse of an Orator, prudence should be found in all the actions of a wise man; and without that

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let *Polyphemus* be never so strong, it will not save his sight; and though *Ulysses* be the weaker, the Gyant with all his strength cannot defend himself against him.

They that know the temper of women, will confess, that they have a great disposition to true Courage, being neither cold to a degree of insensibleness, nor hot to a degree of rashness. Courageous persons do not throw themselves into all occasions, as if they had as many lives to lose, as the world had hazards and misfortunes: let them set never so good a face on it, even the bravest find some pain to expose themselves, for that which depends meerly on opinion, and are unwilling to commit a fault, which even the loss of their lives cannot repair. Temerity is punished in the other world after it hath been blamed in this: those that have this virtue, will not allow anger or despair the name of Courage, and I cannot think that men have reason to call women fearfull, because they are not hasty and unadvised. Those that say, I make an Apology for slackness, will not take it ill, if I answer, That they make one for brutality. What glory is there to cut one anothers throat? and what advantage, but the fashion to brag of a Profession, which the Goths were masters of, and hath given us

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both the rules & examples of? What is easier then to let our selves be carried away with fury, and follow the Motions of our passions? Those that the vulgar call valiant are like glasses, which one can scarce touch without breaking. They know not that wits, like bodies, are alwaies most sensible where they are weakest. If it be generosity to be tetchy and complain every foot, the sick have more then the sound, old men then young, & fools more then wise men: when fear and boldness are reasonable, they oppose not one another, the one opens our eyes for a prevision of misfortunes, the other animates us to a resistance of them when they are present.

I do not think that any body will deny this fair quality to women, when they shall have read this story which *Tit. Livius* hath left us to their advantage, which he confesseth to have writ with love and admiration. After *Philip* King of *Macedon* had put to death the Principal Lords of *Thessaly*, Many, to avoid his cruelty, fled into strange Countries; *Poris* and *Theoxena* took the way to *Athen*, to seek that Safety which they could not have in their own Province: they put to sea, but so unhappily, as the contrary winds drove them back into the same port

port from whence they had set sail. The guards perceiving them at the Sun rising, advertised the Prince of it; and strived to take from them that liberty which they valued above their lives. *Paris* in this extremity useth prayers to satisfy the souldiers, and to call the gods to his relief. But *Thebessa* seeing her death unavoidable, and resolving not to fall into the tyrants hands, saved her children from captivity by an extraordinary resolution. She offer'd a dagger to the eldest, and to the lesser a little cup full of poyson, saying thus, There is no saving of our lives and liberties; and since we must resolve to die, Courage Children, it is better to chuse a death then to be forced to take it from these insolent hands. They that are strong enough let them make use of this weapon, and the weaker of this drink. Her children having obeyed her, she threw them half dead into the sea, and embraced her dear *Paris* to throw her self into the water in his arms in the sight of his souldiers, that could not chuse but lament the loss, and admire the resolution of this Lady.

I do confess, there is somewhat in this story contrary to our faith, but courage and constancy shine in it in a marvellous brightness. I can scarce believe there can be found

among men greater, nay even a parallel.

But the courage of *Theoxena* appeared in the defence of her liberty, this of *Megistona* was yet more remarkable to save that of her Country. After that *Aristotimus* had usurped the sovereignty of *Elida*, he expelled the best part of the Citizens, and seemed to grant the prayers of those unfortunate men, that asked leave for their wives to follow them in their distresses : he yielded them their request ; but as soon as he perceived that the wives were prepared to be gone, and preferred the company of their husbands before the staying in the Town, he put many of them to death and the rest in prison. Yet because Tyranny doth not do less hurt to those that exercise it, then those that endure it, and that there is little safety when one hath as many enemies as subjects, *Aristotimus* began to apprehend his fall ; news was brought him that the banish'd Citizens had made a body, and joyned to besiege *Elida*. The *Barbarian* being in despair, conscious of his own weakness, finding no readier remedy, went furiously to the prison to command the wives to write to their husbands to pacifie them. *Megistona* despised his command, and without fearing the effects of his unjust power, made this answer in the name of

of all. Thou shewest enough that thou wantest judgement, as well as Courage, if thou comest to entreat those that thou hast used so ill, and if thou expectest favour from those that never received mercy from thee; The horrid darkness of this place, nor the threats of death, shall never make us so base as to betray our Countrey, for which we will constantly give our lives, after having lost our liberty. *Aristotimus* being exasperated by this discourse, commands *Megistona's* son to be brought to him, to put him to death in the presence of his mother; and when hee could not be known among the rest, *Megistona* calls him out by his name, with a protestation that she had rather see him dead then captive in *Aristotimus* his hands, who drew his sword to kill him. In this disorder the Tragedy was ended, he was besieged without, and they conspired against him within the Town, where he was murdered in the market place. *Megistona* comes out of prison to be as mercifull as she had bin generous. She saved *Aristotimus* his daughters from being ravished, representing to this mutinous people, that they should not make themselves guilty of a crime that they had punish'd, nor commit a cruelty upon the children in doing Justice on the Father.

Euripides admirerth the temperatnes of *Yphigenia*, when she was made an immolation to *Diana* for the stag which *Agamemnon* had kill'd. Why do you lament (said she to her father) her that dyes so pleased, since the oracle commands it, and for the good of *Greece*? and if the success of your arms be dependant on the loss of my life, I accuse not destiny, and am sorry for nothing but that I have but one life, that I might offer you as many lives as I wish you triumphs: howsoever your victories shall be chearfull like to this offering, which is the price and presage of it. This young Beauty in the midst of the publick fears dyed thus sweetly and constantly, and resisted no more the Sacrificers, then a Rose doth the gatherer.

What resolution did the French Ladies express at the siege of *Beaune*, when they repulsed *Charles* Duke of *Burgundy*, when he besieged the Town in *Lez* the Second time? Though *Xenophon* hath made *Cyrus* the example of all Monarks, was he not defeated by Queen *Tomyris*, with these reproaches, Drink now thy fill of that thou hast so much thirsted after? Did not the Ladies of *Agade* give their hair to make bow strings against the Emperour *Mulim* and? Did not the *Roman* and *Mortellia* Ladies

Ladies do the same? And if I may be allow'd to give my opinion after my commendations, Those that kill themselves are not courageous but desperat; it is to render the place instead of defending it, and give our selves to the enemy, without his taking the pains to overcome us. There is no great resolution to choose death for its own remedy, and become our own executioners. Notwithstanding, men are found as often guilty of this lightness as women, without exempting even the greatest personages. *Cato* conceived he should find more redress for his ill fortune in his wounds, and his violence to himself, then in constancy & reason. Ladies must take heed too, that they be not bolder for their passions, then for virtue; 'tis that wherewith their enemies charge them. But howsoever I cannot approve of those that are like *Theria* the *Corinthian*; She was so afraid of flies, as she would endure no light in her chamber, for fear of seeing them; yet she had boldness enough to kill her husband. It is to abuse fear as well as boldness, to apprehend flies, and to commit murders with so much confidence.



Of Prudence and Discretion.

IF the Oracle of *Apollo* declared *Socrates* the wisest of all men: *Socrates* confessed freely, that his *Diotima* had taught him the *Wisdom* and *Prudence* which the *Gods* themselves judged incomparable. It was no little advantage to this Woman, to have instructed this *Philosopher*, which might give rules to all men for life and manners.

Though *Aristotle* were one of the greatest enemies of Women; he hath notwithstanding given testimonies, that he preferred truth before hatred, confessing in the second Book of his *Politicks*, That they did manage amongst the *Lacedemonians*, the Affairs of greatest importance. It is a Tyranny and a Custome that is not less unjust then ancient, to reject Women from Pub-

Publick and Particular Government, as if they were fit for nothing but to spin: Their Wit is apt for more elevated actions: and if one will mark what they have done, one may easily judge what they are capable of. If men sometimes took their advice, whom God hath given for their help and consolation in their affairs, it may be they would have a happier success. At least, these following Stories will witness, That the praises we give them, are not ill grounded, and that we have a reason to maintain, that their Prudence hath often brought remedy to the most desperate diseases of States and Provinces.

When the *Sabines* demanded *Roman* Women in Marriage with their Swords in their hands to revenge a refusal, The Senate was puzzled to make an answer, in a case where a denial would beget a certain Warre, or the grant of it would hazard their State; because their Alliance was but a colour to make themselves Masters of *Rome*: *Tutola* being very young, presented her self with her advice, which at first surprized them; but afterwards succeeded to the glory of the *Romans*, and shame of the Strangers. After having perceived a great irresolution in the discourse

of so many old Senators, whom experience should have furnished with good counsel, she proposed to them, to agree to their demands, and to dress their Maids like Brides, and to carry them to the *Sabines*, who preferred their pleasure before their design of making Warre. These slaves seeing their pretended Husbands in a sound sleep, subtilly stole their Armes from them, and advertised the Roman Souldiers of it by a lighted Torch, who carried back a Victory where Fortune had no part. One cannot praise enough the conduct, courage and affection of *Turula*, that found an expedient for the Commonwealth, when all the Senate could find nothing but fear and apprehension.

The *Sabine* Women have not got less reputation in the like occasion, then the *Roman*. Although these two people were allyed, yet they made mortal war one upon another: The Squadrons being ready to joyn battell, the *Sabines* threw themselves between the two Armies, covered with mourning, their hair about their ears, and their children in their arms. What? (said they to the *Romans*) have you forgot that we are your daughters? Do you not see that we are between our Fathers and our Husbands,
and

and that you will be no less obliged to lament the victory if you gain it, then if you lose it; since these children will be without Fathers, and your daughters without Husbands. And you *Sabines*, what fury transports you to seek the spilling of blood, which is so allyed to you? You can never report your victory, without publishing in *Parricide*, and relating a story which will be as shameful to you as lamentable to us. We have put on black, because mourning is inevitable, since we must needs bewail our Husbands, or our Fathers: if you have a mind to go on, exercise your rage upon us, that had rather die then be either Widows or Orphans. This Spectacle with their discourse, did so soften the hearts of those warriors, that they contracted an inviolabile Friendship. The *Sabines* afterward inhabited *Rome*, and these two people became one; and *Romulus*, to honour the wisdom and conduct of the *Sabines*, gave their names to the *Decargos*, bands of ten men.

The prudency and generosity of Ladies, gave the *Laocemonians* an occasion to build a Temple dedicated to *Venus* armed, where *Pallas* seemed to cite her before *Paris*, to demand satisfaction of him for taking away her armes, after having carried the
Apple

ple from her ; but *Venus* replies nothing in her defence, but that if she had been victorious naked, she would be so much more, armed. Yet to speak my opinion more particularly in this Morall ; me thinks, it is not enough for worthy women to have a pleasingness without Discretion : Ladies are but humane by Beauty ; but as it were divine by Prudence : Beauty asketh but love, but Wisdome challengeth admiration. It is Virtue that gives them most authority and respect : and without which, the rest are without ornament, at least without order, like scatter'd Flowers which the wind parts, and carries up and down confusedly. With Discretion the vicious preserve their honour, and without it the virtuous lose it. In matters of Love and Pride Women never want dexterity ; their Wit alwayes accompanies their Passion. *Jacob's* Mother is witness enough of their ability, in the inventions she gave him to supplant his brother.

Prudence and wariness are inseparable : and as Rashness exposeth the most powerfull to danger, so Distrust keeps the weakest in safety. Ladies may, as well as Misers, be afraid of the shadow of a Reed, that is, of the least occasion ; since they have a treasure about

about them as well as they, which is easier lost, and worthier to be kept. The Poets *Pallas*, which should be an example to the wise, was alwayes armed; to shew them, that they should be still upon their guard. And indeed, what worth soever one can have, she that is without fear is like a City without Walls; as easie to be taken as hard to be kept. I mean not a frantick fear, which is a greater ill then that which is threatned; but a wise one, which proposeth ill accidents without distempering the Body or disquieting the Conscience. If prating and pert Women be offended that I esteem Modesty more then Prudence, I would advise them to quarrell with their own shameless humour, that deeryes them in all companies. Those that ordinarily take so much upon them, have little in them; that are like Apes, that are never more beasts, then when they put on mens cloathes. Discretion is never parted from Prudency, it is Treasure that nourisheth it self whilest it is covered. Like that Lamp in the time of the *Romans*, that remained almost a thousand years lighted, as long as it was under ground, and went out as soon as ever it was brought into the air. Those that would seem wise labour in vain; the best
wits

wits cover the Springs of their motions, lest they should not be ingenuously dealt with, and so they should be rather fenced with then trusted.

The greatest and most common sin in the world, is to choose ill, either for love or fortune. Prudence provides against this misfarrying, since it is particularly imployed to deliberate and elect. Indeed, a great many have much need of this Virtue, and should not wonder if they repent them of their loves; because understanding and election doth not precede them. There are some Women that seem to have meer brutality in their designs, making monsters the objects of them, even as far as to imitate her in *Ariosto*, that preferred a Dwarf before a Prince; violating at once the Lawes of Merit, Quality, and Marriage.

There's no wisdom to hold ones peace, or to talk alwayes; Pratling shews a giddiness in the brain, and overmuch silence either stupidity or scorn. One may discourse a whole day, and yet speak little; but sometimes one may say too much in speaking but a word. There is not so much discretion to speak few words, as no superfluous or impertinent ones. Otherwise,
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the dumb were borne with great advantage, if we must retrenche the use of the tongue instead of moderating it. Women dispute secrecy with a great deal of Justice, with men; and though they are accused, to have no inclination to silence, they doe keepe it inviolably when it is required. What threats soever *Nero* could make to *Epicarmis* a *Roman* Lady, to learn of her the Complices in a conspiracy she was accused of, he could never make her speak against the purpose she had, of keeping a secret of that importance; the sight of torments shook the resolution of her partners, but she prevented the executioners, and made the Tyrant confess, that she had more constancy and discretion; then the men had feebleness. This Action witnesseth sufficiently, that they are much to blame, that neglect women where wisdom and silence are required. When *Theseus* was in the *Labyrinth* exposed to the *Minotaur*, who gave him meanes to escape but *Ariadne*? without the thrid that she gave, how could hee ever have unwinded himselfe out of those *Mazes*? This *Labyrinth* is the Image of intricate affaires or occasions, *Theseus* represents men puzzled in them, the thrid is wisdom, and *Ariadne* gives it, who figures

gures to us judicious Ladies, which ordinarily rescue men in extremities, which they could not deliver themselves from. When *Jason* should have served for a prey to the furious Bull which guarded the Fleece, was it not *Medea* that charmed them, and freed the passage for that Cavalier, to carry that away which no body durst undertake? By the Bull we must understand Perils, which often intercept the possession of brave things, by the Fleece, our designs and pretensions; and by *Medea*, ingenuous women, that can charm dangers, and have no other spels but their wisdom and behaviour to deliver those that, like *Jason*, have more boldness then dexterity to undertake what they have no means to accomplish.

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Of Knowledge and Ignorance.

A Woman without wit when she is handsome, is an object rather of pity then desire; and when she is ill favour'd, 'tis a fearfull Monster that frights all the world: because as beauty without discretion cannot defend it self; so ugliness with ignorance is not to be endured; and if the knowledge of good things, sets a gloss and lustre on the actions of the one; it serves to excuse and varnish the imperfections of the other, to make her less troublesome, and to repair by the faculties of her wit, the defects of her face. And if I would maintain, as my theame obliges me, that a Lady should be learned to excell in conversation, It may be this opinion will offend at first, that of Ignorant and stupid men, that imagine to make a near resemblance

to themselves, that a woman cannot study nor read without forgetting honour and virtue, at least without requiring a justification for it. But those that judge so rashly, neglecting what they should desire, as if they were bound to hate the perfection they have not, or that they should not esteem any but shallow wits, to satisfy the diffidence of themselves, instead of representing to themselves, that such women, that have not judgement enough to discern vice, have no more to make choice of virtue, or to know how to prefer upon all occasions, really before appearance. But they that are never so little versed in morality, are not of this mind, because we find every day by experience, that the light of reason is as it were natural virtue, which disposeth us to do well, almost without study. And that we seldom see a good wit, without a good conscience. The help of reading fortifies this good inclination, and those that perswade themselves, that reading is a School to learn to do ill cunningly, it would become them better to believe, that Ladies find in it more arms to defend, then to hurt themselves; and more means to Conquer, then to be overcome. Reading and conference are absolutely necessary to render both the wit and the humour

more acceptable; and as the one collects the matter of our discourses, the other gives us a method to express them gracefully, to joyn together facility and abundance; otherwise conversation is but an insupportable tyranny, and 'tis impossible without suffering the torture, to stay long with such women, that can entertain one with nothing but with the number of their sheep, if they be of the Country, or if they be of the Court, that speak nothing but what bands and gowns are in fashion. Taylors or Shepherds are better read in this, and a plain sempstress hath a great advantage over them in company. It must not then be imagined, that speaking of this accomplished woman, whose image we have now to draw, that we mean to figure the mother of a family, that can govern well her maids, and takes care to combe her children. Musick, History, Philosophy, and other such exercises, are more suitable to our design, then those of a good huswife; and there are none so removed from common sense, that will not confess that without these good qualities, though Ladies have an excellent wit, yet it is often full of ill things, and troublesome in discourse; the best land bears but bryars and thorns, when there is nothing sowed upon it,

it, where Art and Labour might bring forth Lillies and Tulips: It is that which is often wanting to their good inclinations and desires, when tyranny or some other misfortune bars them the possession of these fair qualities, of which Nature has given them a capacity. For to say they are not fit for knowledges, me thinks it is to mis-judge of their constitution, which as the *Physicians* say, being more delicate then ours, is also better disposed for them: but it may be, 'tis an effect of their Judicious choice, to quit freely the vexation and musings of study, as an occupation that the wisest and most knowing of men, has call'd wearisome. And I may say without flattering them, or without pretending by this insinuation to the honour of their good graces, that they are capable of as many vertues as men, and if sometimes they quit their claim which they may lay to them, 'tis rather out of Modesty or consideration then unaptness. Our ancient *Gauls* divided with them the glory of peace and war: reserving only the active part of arms unto themselves, and leaving them the establishment of the Laws and the preservation of Commonwealths, that was not to be done by ignorant ones: and one may judge in what esteem our ancestors held them, since

since they allotted to the men only the exercises of the body, and to women the abilities of the mind. What knowledge can be thought either so difficult or so divine, in which women have not excell'd, at least, as well as men? was not *Aspasia* judged worthy to teach *Pericles*, who notwithstanding might have instructed all the world? What need we to name many women, that have penetrated the greatest mysteries, and have been so knowing in Divinity, even to the admiration of the greatest Doctors?

This matter is too ample to prosecute; although men be very sparing and reserved in writing their praises, they cannot choose but witness this truth, and fill their Books with such examples. And if we may be allow'd to go as far as Fable, we shall find that if men have an *Apollo* for an Author of their Sciences, that women have also a *Minerva*, that hath invented the best Learning, and that gives them as just a claim for this pretension. And if I did not fear to support so known a truth by fiction, I would be content to refer those that doubt of it to the Poets nine *Muses*, to which we ascribe the invention of Arts. But not to continue farther proofs, which authorise the justness of this side, Those that say that women draw
great

great advantage out of ignorance, do they not do too much honour to the silly and ridiculous village-simplicity, which ordinarily defends itself ill in occasions, and makes little resistance against the importunity of the first, that presses or sollicita her. Or if this opinion be good, were not blind men the surer for having lost their sight, as if winking were enough to avoid a precipice. In the Court, as in the ocean, one must know the rocks, and the sands, to prevent shipwrack, and if women do ill after they know it, one should impute the cause of that misfortune to their will, not their knowledge. Otherwise if all kind of reading or Learning be interdicted them, a thousand disorders will arise out of their ignorance; they will find to their cost, if contempt can move them, that those that forbid them the use of reading or study of good things, cannot endure an inequality of wit. I cannot choose but laugh, when I think of the amour of *Francis Duke of Britany*, that expressed a great passion for *Mabelle* the daughter of *Scotland*, when he understood that she had been studied, believing that a woman was knowing enough, when she knew the difference between her own smock and her husbands doublet. The belief of this good Prince, would be very
ridiculous

ridiculous in those Countreys, where the men go naked, or among those nations that make the shirt and the doublet all of a piece: his estimation of the silly and ignorant obligeth me to believe he had made a vow to love only his own resemblance. The Emperour *Theodosius* did not so much value the ignorant, he married *Athenais* only for her wit and learning, without sticking at her, being but the daughter of a *Pedant*, of whom she had received nothing, but beauty in her birth, and Philosophy in her education. Those that mistrust a woman when she understands any thing but her beads, live according to the proverbs, and dare not do any thing, when it is told them that our ancestors did not use it. These are weak Spirits, that deserve what they fear, and that ground their suspicions even on the same reasons that should secure them. Indeed I do not commend those that affect too much sufficiency, but excepting this abuse, it must be acknowledged, that women that have knowledge and reading, are more pleasing in conversation, and are better pleased in solitude when they entertain themselves. Their *Idles* hath somewhat to delight it self with, whilst the ignorant lye open to ill thoughts, because knowing nothing wherewith to busie their wits,

wits, as their discourse is wearisome, so their thinking must be extravagant. Therefore I would advise them to vow a perpetual Solitude, because they are every where insupportable, easie to be seduced, virtuous by chance, and vitious by necessity.



Of Constancy and Fidelity.

THose that believe levity natural to Women, reading this discourse, which proves the contrary, will imagine that I have undertaken to find settledness in the wind, assurance in the waves, and strength in reeds: but passing by their opinion, since I have neither purpose nor commission to undeceive all those that are in error, I will shew that for inconstancy, women are in more danger to be injured by it, then guilty of it; & that their diffidence is very just in this time, when the friendships that are promised them with most ceremony, are
either

either without truth, or durance. *Constancy* is but for good things, obstinacy for evil, otherwise sinne should be Eternal, and repentance should be forbidden for fear of charge. When the alteration is just, it is election, and when it is not, 'tis lightness. As it is not just, that they that are sick, should alwayes remain in that state, for fear of being inconstant; so I believe that it is no more blameable, to shake off an ill opinion, then a fever, and that repentance is as necessary for the mind as Medicines for the body. What harm is it to prefer a greater merit before a less? or to confess that the Sunne has more light then the Stars? otherwise the first thing we had seene in the world, should chain up our liberty, and even deprive us of the right of choice, or make us love that which should be hated.

Those that esteemed *Nero*, whilst he carried himself moderately, the first five yeares of his reign, were they bound to love him when he became a Tyrant? afterwards when he had lost his virtue, was there any affection due to him? I loved this man for his merit, this face for beauty, that flower for colour; this man is become vicious, this face disfigured, this flower faded; after this why should I dote on an object,

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ject, whose lovely qualities are ceased? How can the building subsist when the foundations are removed? unless to keep the adored laws of constancy, those that love a picture are obliged afterward to love the cloth, when the features are defaced? There is no religion in love, that obligeth us to honour such relicks, unless that the affection change into pity, and that it be rather to avoid ingratitude, then inconstancy. This is the reason that those that love but the beauty of the body, cannot both live and love long. There is nothing but the fairness of wit and virtue, that can truly fasten our constancy: Faces as well as years, have their seasons; though the spring be never so pleasant, we must resolve to see the flowers pass away, and to suffer a winter after the fair weather.

Yet for all this, there is no colour to intend to blame so noble a virtue, and a quality so necessary in the world, as *Constancy*, without which all Love is but treachery, whether it be understood according to custome, or reason. The following examples will shew sufficiently, that men are to blame, to give the name of vice to womens virtues, calling them obstinate in their perseverances, and light in their reasonable

nable changes. *Synogaris* being in love with *Camma* wife to *Synates*, used all manner of devices to bring her to yield to his passion; but all his pursuits, with the eminency of his Quality, having no power to shake the resolution of this Lady, he imagined that if her Husband were out of the world, he should compass what had been refused him: He put him to death, and after this cruelty importuned so the kindred of this Widow, that she made show of an agreement to a Marriage with *Synogaris*: when they came to the Ceremonies, and that they were to go to the Temple of *Diana*, this chaste Lady carried with her a drink, of which she drank half her self, and then gave the rest to *Synogaris*, who drank it joyfully, not imagining it to be poyson: *Camma* seeing her design accomplish'd, cast her self upon her knees before the Image of *Diana*, to whom she presented these thanks and excuses; Great Deity, thou knowest how unwillingly and to what purpose I have consented to a Marriage with this murderer: If Grief kill'd as often as it ariseth to an extreme, I had not been now in this world: where notwithstanding I have not refused to stay a while, to take vengeance of this peridious;

man, that thou seest, who believes that I can love him, after he hath ravished from me my dear *Synatis*. Think on thy self, barbarous man, and confess what right I have to sacrifice thy life to that, which thou hast robbed my Husband of. I do not reckon mine own, since I have employ'd the end of it to give posterity a remarkable testimony of my love and thy cruelty. *Camma* was so happy, as to see him die first, though he drank last: the Gods gave this satisfaction to her Fidelity: and she went out of this world often calling upon *Synatis*; that he might come and meet her to accompany her in this her journey. Can men produce a nobler example of Constancy? and was it not an erring Philosopher, that maintained publicly, that among a thousand men there could hardly be found one constant; but amongst all women none?

If Constancy be shewn in the continuation of a design, in spite of all impeachments and crosses; how great was that of *Psyche* in the search of *Cupid*? she saw three goddesses set against her pretensions, *Juno*, *Ceres*, and *Venus*, and yet her passion became victorious, over their malevolence; she did things that seem'd impossible, she went down to hell, where she spoke to *Proserpina*,
and

and the gods esteemed so much her resolution, that they Deified her, and gave her her love, which she had sought so constantly.

After so many effects of their fidelity, it is hard to decide whether the Prince of Philosophers had reason to compare women kind to the first matter, because they desire alwayes to change forms, and though they have a most perfect one, they turn a generall inclination for all others. This Philosopher meant to conclude by this parallel, that women are insatiable and variable for men, as matter is for formes. But it is a comparison too injurious, and would suit better with this Philosopher, then with the lightest woman, since he left his *Herina* for another Mistress, to whom he erected Altars, to convince himself with more solemnity of that fault, which he had accused women of. They have more reason to complain of men, then to fear their reproaches. How is the simplicity of credulous ones now abused? What pawn soever men give, they may be better called coustners then inconstant, because at the same time that they promise fidelity, they purpose to violate it, so as there is no change in their resolution, but only in their discourse.

Variableness doth not distract Wits of the higher strain, one may rely on them; even their least designs remain firm in all the storms of Fortunes. Levity ariseth from the weakness of the brain, and Constancy from the force of it. After Affection hath fastned two hearts, the separation of them should be impossible; for if Love in its own nature be immortal, it is not true, if it can cease. St. *Austin* himself said, that his friend and he seemed to have but one soul to live, as well as to love; and death had not so properly separated two, as divided one; and after the loss of this his confident, he feared death and abhorred life, because without him he lived but one half of himself, and that he was obliged to preserve this rest, lest his friend should die out-right. There were few so constant as this great person. On the contrary, many would believe themselves too innocent, if they did not annex treachery and perfidiousness to Inconstancy. I cannot conceive how there should any remain of this profession, because all the world detests it; those that use it distrust it, and those that are injured by them, cannot forgive them. Indeed, not to pursue all the rules of Physiognomy to know them, their mind alone witnesseth, that falling out with
all

all the world, they do not agree themselves; confessing without speaking, that horreur which is their sins conception. It must needs be that theirs is the greatest guilt in the world, since they arraign themselves in their own Court of Conscience, even going sometime as far as execution with their own hands, practising a newform of justice, where they are Judges, Parties, Accusers and Executioners: though we naturally love our selves, they cannot shew themselves mercy; and one may read in the colour of their face, that none can absolve them, when their own soul condemns them and torments them. It must needs be the most horrible, and the most inexcusable of all sins, since those that are guilty of it have so much pain to commit it, and that they do much harm unto themselves, in doing it to others. 'Tis for this reason, that Fidelity is alwayes chearfull among thorns, and Perfidiousness alwayes troubled, and pensive even in the beds of Roses. A loyal spirit feels not his torments, and a trayterous one tastes not his pleasures. Their senses are diversly suspended; because vitionousness bitters even their delights, and virtue sweetens and relisheth the others ills and sufferings.

There needs no proofs to shew that Wo-

men are seldomer perfidious then men : we may judge by these following examples of the rest. What excuse could *Ptolomy* King of *Egypt* find after the receipt of so many obligations from *Pompey*, for his commanding him to be murdered, while he fled to him for refuge, after the defeat of *Pharsalia* ? those that have read the History, will confess that it was an unparallel'd cruelty and treachery. Though *Julius Caesar* had declared *Brutus* for his heir, yet he was one of the first that struck him in the Senate, without any consideration of the favours which he expected or enjoyed from this Emperor. When the soul is sullied with this vice, it is capable of all the malice that can be imagined. Covetousness keeps close to it, which when any woman hath a propensity to, she can hardly be faithfull ; there is nothing that she would not buy or sell to be made rich. It is the most infallible mark of a gross spirit and a debauched soul : Ladies should not express any inclination to it, for fear of the fortune of *Prochis* who after she had resisted menaces and submissions, yielded when she saw the money told. Credulous and ignorant women are in no less danger, their goodness betrayes them ; they are perswaded to many things which their easiness consents to against their

their honour. It seems that such are neither false nor faithfull, since they have neither inclination for the one, nor ability for the other. It is this simplicity, which as the Poet sayes, may be excused, so they delight not in their own delusion. The crafty are subject to do that by malice, which the silly do by misfortune. Subtily sometimes layes traps where it self is caught: There are ills in which flight is better then resistance; good swimmers are oft nest drowned, because their skill tempts them to fall so far down the stream, as they cannot come up again. Constancy and Fidelity express themselves even in the least actions; the gate gives marks of it, and the lightness of the motions leads us to judge of the weight of the wit.

Alonso King of Arragon said, that womens inconstancy appears in their inclination to dance; it was an ill conclusion drawn from an innocent thing: But that Prince seemed to have such an experience of it, as seeing a young Lady dance with a Gentleman who made love to her, said to him, Comfort yourself, this *Sybil* will quickly render the Oracle you ask; because the *Sybil*s heretofore gave no answers but in motion.

But to leave the marks of Constancy and Fidelity, & come to the effects. It must be con-

fess'd, that Women have been incomparable in them. Among the Heathen, *Pompeia Paulina* caused her veins to be cut, when she saw her Husband *Seneca* condemned by *Nero*, refusing to live after the death of him that had taught her to love philosophically, that is, constantly. They closed up her veins against her will, but she testified alwayes after, by the paleness of her face, that the cure was unwelcome, and that she stayed in the world unwillingly, *Seneca* not being there, of whom she had learn'd to despise life and death, to value Constancy in love. The Wife of *Mithridates* seeing the Affairs of her Husband desperate, took the Crown that she had on her head, and hung it about her neck, so to end her self; and having broke it at the first stress, she took the rest into her hands, complaining sensibly, that Crowns, which in good fortune serve for ornament, could not serve for remedy in ill. Among the Christian Ladies, in the most noble occasion of courage that was ever offer'd, did not *Mary Magdalen* constantly accompany her Master every where, when the Disciples fell off, after all their protestations of never deserting him?



Of Curiosity and Censure.

Curiosity never agreed well with silence; those that know much news, do not resolve to hold their peace; and Censure infallibly disperseth what indiscretion collects. The wits of curious women are like the vessels of the *Danaides*, that emptied as fast as one went to fill them. That which comes in at the ears, runs presently out of the mouth, because indiscretion, that directs to hearken as lightly, as to speak, lets lies out as freely as in. I do not tax the divine curiosity of Philosophers, and good wits, which have detected the secrets of nature, and given us means to regulate the passions of our mind, as well as brought us the wisdom of above; 'tis that hath taught us more morality, civility, policy, and what is usefull to the civilization of our lives. I condemn but that which is a desire to know what is useless or vicious,

ous, which removes us from the knowledge of our selves, and the truths necessary for virtue or for conscience. Ladies that are pleased to hear all kind of censures, occasion ill opinion of their virtue, because that easiness they shew to believe ill, is as it were an assured proof that they would have the same to act it. There are those that cannot endure that any body should be advantageously spoken of, and that believe the censure of all the world, to be an Apology for their faults, since it comprises them in so much company, as if the number of the malefactors did authorise the offence; when they hear other womens virtues commended, they grow as sad, as ugly when handsome ones are made love to before them. And if one should examine their thoughts, one should find yet a blacker spring; They are glad to have company in their infamy, but they would have none in their delights, being more moved with jealousy than me, imagining that those that use their pleasures, steal somewhat from them. They are like the Emperour *Tyberius*, that set officers in *Rome* to discover and condemne adulteries, that he onely might commit. Virtuous women excuse
faults,

faults, in stead of publishing them; vicious ones are alwayes merciless to their like, thinking to testifie by their hatred, that the crime is unknowne to them; but the effects give their words the lye; and this cunning takes so ill, that they rather defame then defend themselves. Worthy women banish vice from the world by charity, and licentious ones expell virtue by detraction. 'Tis easie to discern a chaste woman from another; the last examines all, even to the least circumstance, her illness is the pattern shee judges by, her experience and her designe makes her give, even to the best things ill interpretations. After *Prochis* had betray'd her husband, shee spyed into all his actions, hardly believing him cleare in what shee her selfe was guilty. Vicious old women are alwayes apprehensive, and fear the abuse of liberty, not imagining that even conversation or taking the ayre, may be harmeles. They feare, me thinkes, lest any should doe so much ill, as they have done, or would doe yet, if they had as much vigour as viciousness. They have no better means to cover their sin, then to expresse displeasure or astonishment, when

when they hear others blamed, because shewing so ready a belief to all imputations, one may judge that they are farre from being lyable unto them; for if they did not set off themselves by a comeliness, their face consenting to what their mouth forbids, a vicious boldness would be too much encouraged, which is well pleased too with a slack facility. Curiosity for trifles and ill things, is a mark of the looseness of conscience, and defect of wit. Such as busie themselves with little tales of their neighbours, and entertain company with them, furnish their wits, as the *Chimæres* do their Cabinets, with old strange rags and gewgaws: I would advise all of this humour, that bestow their time either uselessly or ill, to study the Anatomy of flies, or the art to count the Attomes of the air; and to punish their body as well as their mind, to live only upon shrimps, in which there is more business then meat. This light idleness gives an ill character of them, because they are judged capable of vice by weakness, if not by illness. There are those that speak ill of other on purpose, yet would seem to do it unwillingly; but 'tis to do like Archers, that draw the shaft towards themselves, that it may go strong-

er to the mark. How much error and vanity is there in our judgments and discourse, since between the even and the next morning we differ from our selves more then we did from others? How can we be assured that she that was to day given to pleasure, shall not to morrow shut her self up to austeritie? But suppose our judgments be not false, we must needs offend against charity, if not against truth. Such as have but yet committed one sinne, should not be called vicious, and those that have done many, it may be, will not continue in them; the first correct, the other change themselves. And indeed, there is no certainty to speak of the illness of any, without indangering a lie, since a moment or a thought are enough to change perdition into penitence.

88 *Of a debauched Woman.*



Of a Debauched Woman.

THere are few such Islands as that of Cio, where it is said, that the laws of honour and chastity were preserved in their purity the space of seven hundred years, without ever being violated by the Ladies of the Countrey. I know not whether it be an effect of their cunning, or their virtue, but howsoever, it was either a chastity, or a reputation of a great standing, which deserves as much admiration, as the depravation of this age doth blame, sufferings, or corrections. It may be this discourse will not be welcome to such as I should be glad it should be usefull. But if the vicious be not disposed to take our remedies for this cure, at least they must resolve to endure our reproaches for their shame; and if our precepts be not soveraign enough to close up the incurable ulcers of these old she-sinners, & to draw them out of the mire, where

where the weight of their crimes hath buried them; and those whose eyes are more contrite then their consciences, being alwayes a water rather to lament the loss of their youth, then the enormity of their crimes: at least this will restrain the young ones from sinking into so obstinate a loosness; I speak boldly of all, because if they be debauched, I would not be friends with them; if they be virtuous, I need not fear falling out with them; the one will applaud my censure, the other will do me honour in disproving of my doctrine, as I do of their life. This passion is not that which properly is called love, but some other disease which cannot be cured but by miracle; and one may reproach such as are infected with it, as the Poet did *Myrrha*, that it is not *Cupid*, but one of the enraged furies that lights such a flame. It is a fire of hell that has blindness for smoke, scandal for light, and infamy and shame for ashes; these are the sad relicks of such, that having long prostituted themselves, save of the ruins of their honor, nothing but a sad repentance; but what honor soever we conceive of them, we must be more obscure then reprochful in this matter, in which we should cover by modesty, that which hatred & truth might oblige us to publish: this crime has one great
advan-

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advantage being so reproveable, that its own beastliness defends it, but 'tis rather by others shame then pity.

Those that have inclination for all our sex, love none, though they love all; when one is come to that pass, there is no more distinction, the most brutish seemes the loveliest, their fire kindles even in water, by objects that deserve even horror and hatred. *Semyramis* loved a horse, *Pasiphae* a Bull, *Glance* a Dog, and *Glancippe* an Elephant; *Appelles* musing on this, drew *Venus* face with her mouth halfe open, to shew, that those of her humour have never their mouths closed, for lures to their own designes; and though they be never so old, their desires alwayes exceed their abilities. Indeed, many resemble *Iberina* in *Juvenal*, that would have as many men as kisses. Then the number of their sinnes passes that of their thoughts, and without borrowing any thing from Poetry, one may say that Arithmetick cannot multiply so high.

Many of this humour have sought remedies for their infamous disease in magicall intoxications. What extravagancy is it to think to find in druggs means to be beloved, as if love had any roots but in merit

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and virtue ? 'tis that which gives it birth and nourishment ; and those that use so much art to make themselves lovely, run the hazard which *Apuleius* speaks of, that used an oyntment to get wings to flie in at his Mistriss window, but instead of being changed into a bird, he was turned into a beast. If herbs had any power to recover those that are struck with this disease, *Apollo*, which is the god of Physick, would have made use of it, when the beauty of *Daphne* had made him quit heaven for earth, and chang'd the form of a god, for that of a shepherd. Those that endure with so much delight lascivious discourse, shew that they would take much more in the action, and that there is nothing said to them, but what they are acquainted with, both by knowledg and desire ; 'tis not their gentleness, nor good humour that brings this facility, complacency reaches not so far. Modesty is alwayes severe, when it is entire, and is tainted, when it is brought to such a softness. The widow of *Sigismund* discovered her self sufficiently, by an answer she made to those who counsell'd her to imitate the turtles, That she loved as much the company of men, as our Lady apprehended that of an Angel ; she told him, that if she
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were to live like birds, she would take an example rather from Sparrows, then Doves. There is no less danger to read mens Courtings, then to hear them. After *Helen* had opened *Paris* his letter, she imagined then that she ought to refuse him nothing. When one has given any favour, she engages her self afterwards beyond either the obligation or the intention. Those that have no mind to be overcome, should at first distance all rash hope, lest they take a gentle refusall for a permission. As the most ill-favoured have most need of painting, so the most debauched are most curious in the apparency of virtue. This is the reason that they are ordinarily unequall, appearing to day insolent, according to their humour, and to morrow modest by affectation. Those that compare vicious women to *Syrens*, it may be, do not know the mystery of this similitude. One of the monsters was call'd *Parthenope*, which to say, virgin, having a smiling face to allure Mariners, to break their Ships against the points of rocks that were cover'd under water. The most immodest ordinarily study to appear the chastest; but for all their falsifying, they are whirlpits of infamy, where none but the unadvised and desperate

are shipwrecked. The reservedness of an honest woman, is far different from that of another; the one is natural, the other forced; they seem to live freely and ingenuously, the better to deceive those that are so simple as to believe, that what they do, is by their humour or innocence, which is a plot to sink some young Pilot. I never saw censorious women, that were not debauched, or that did not mean to be so, imagining that by a false policy, that the universality of their sin would be their justification. Yet to shew the irregularity of their humor, they hate those that imitate them, so that conformity that produceth correspondence in all other professions, begets aversion in this; this is the way to disagree with all sorts of women, since the presence of the virtuous seems to reproach them, and the company of the vicious to diminish their delights. Poyson dogs adultery, when a woman is once branded with that vice, shee believes shee cannot preserve her Reputation, nor find rest nor assurance in any thing, but the extinction of the witnesses of her uncleanness; then reason cannot curb a Spirit that is frighted with the remembrance of sinne, who drawes boldness from vengeance, and

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and naturall weakness renders it considerable.

The salvation of impudent women is almost desperate, how well soever they propose to themselves their own conversion, they relapse alwayes into their own hell, and there repentance may be ranked among the miracles. If death did not purge the world of them, we should be constrained to make publick processions, to defend ourselves from them, as from a curse, that is worse then the other three: but God reserves to himself their punishment, and forbids our meddling with those afflictions which he hath prepared for them in the world to come.

If one had well considered these old sinners, and compared the features of their faces, with those of their conscience, one should find an equal deformity; or if one could draw them to the life, and perswade us that the devils are like them, I believe nobody would be damned; and that this fearfull object would deter us more from hell, then the severest preachers.

But that I may be as brief as obscure in a Subject that feeds my melancholy, and gives me ill thoughts, I will finish this old picture, as *Apelles* did one of his. When this
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admirable painter had considered with much delight, the features and charms of *Compas* face, *Alexanders* Mistress, he grew so passionate, that he was faine to ask the Originall of the Emperour, instead of finishing the Copy. I do that out of hatred, which he did by love; I find so many horrible features in the picture of a debauched woman, as the pensill falls out of my hand, having too much anger, and too few revillings to perfect this piece in colours black enough.



Of the Cruelty and Pity of Women.

WHatsoever the most part of men believe of womens fury, pity is so natural to them, and their inclination bent to mercy, as even the furies themselves could not chuse but lament the misfortune of *Ophelia*, that went into Hell to demand his *Eumidice*; those pitiless places

places, where horroir raignes alwayes with cruelty, were not able to suppress the sensible compassion that the suries were affected with, at such a misery. After this must it not be confessed, that tenderness is an inseparable quality from women. Since anger is an enemy to this commendable habit, I believe it were more advantageous to them, wholly to extinguish this passion, if it were possible, then to think to moderate it by prudence. Indeed it is the most unjust of all, because other passions may have a reall good for their object, whereas this hath never but a seeming, to satisfie the error of those it possesseth, which account not themselves happy, till they have left others in an incapacity of being so. Thus therefore the passions flattery is ill grounded, because if mischief be transportable from one subject to another, it is without a self diminution, as torches communicate their light. I must confess it is an incomparable blindness to believe that the impression of an injury, weares out by stamping its own likeness on another: Women are accused of extremities in their passions, the world believes that they seek not so much the opportunity of an hasty, as a home

revenge,

revenge, especially when they are irritated either in love or fortune. Though this imposture require rather neglect than answer; yet if one would do so much as examine their inclination, one shall find it as innocent as their enemies have drawn it injurious: at least excusable, if not to be commended. Indifferent wits are easily moved and settled, because their violence slackes; and their motions must needs grow remiss and weak if they continue, because they are neither natural nor rational. Time, that is received of all the world for so great a Physician, cures but the first troubles of our mind; but when passion is just, it augments proportionably as it lasts, because thoughts and meditations strengthen and nourish it, when we weigh maturely the reason of its generation. The sensibleness of infirm and loose spirits is like fire, that flashes out, as soon as it is lighted in flax; but conserves it self longer in Iron, and more solid Subjects. Women are not of this light temper, to fly out without reason; as they are unapt to be moved, so have they an equal backwardness to reconciliation as well as quarrel. One would be very much deceived, if he should believe by this

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that my proofs were less reasonable then natural; I submit alwayes Morality to Christianity, and confesse that I should rather set up a School for vice then virtue, if I would justifie revenge to oblige women to the prejudice of Religion, and even their own nature, which is enclined to gentleness and courtesie. I onely praise the constancy of their designs, when they are just, otherwise I should be a pernicious Advocate, if I pleaded for a sinne that is so prejudiciall to them, as it makes them pass for monsters; and which they have so little inclination to, or acquaintance, as it is not improper for them only to be cruel, but misbecoming to be severe, and of the two parts of justice they seem to be borne, but execute the milder. Amongst all the effects of cruelty, one of the most insupportable is, that it is as averse to beauty, as it is to conscience: If tears sometimes become a face, anger hath the same priviledge as grief, and though one may often see a beautifull melancholy, yet I have never heard of a lovely fury; this passion is too violent, not to race out all the fair lineaments out of the face: the eyes by little and little fright instead of charming; the frowardness of their mind is drawn out by all their motions, and that
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may come to such a degree of horrour, that one shall not dare to approach them without prayer, as wee do such as are possessed, whose faces they either have or make.

Proud and ill women are almost alwayes infected with this crime, because that meeting with many enemies to their evil intents, there is no malice so black that passion doth not infuse into them, for the ruine of those that intercept either their love or fortune. *Aphrodisia* wife to the Emperour *Dioclesian*, tryed alwayes to be beloved of her son in law *Erastus*, but after having lost many intreaties on him, in a chamber where she thought the opportunity would afford her victory, the refusall incensed her with as much spite as shame, she came perplext to her husband, to accuse this innocent of a crime he would not commit. 'Tis the custome of Debauched women to turn their love into hate, when their desires are discovered and not satisfied, and to plot the preservation of their credits even by the ruine of those that would not be their complices. It should seem that the Philosopher *Chilon* spoke of such, when he maintained that it was the uttermost of all comminations could be made to enemies.

mies, the anger of women. Me thinks it is an incomparable Master-piece, and an art that no body is passed Master of, the pacification of a furious woman. If this passion last till they grow old, they will be sick of it all their lives, because they will fright those that would appease them; when they can no longer give love, they will hardly give patience. The wrinkles will score out their years in their faces, as lines do hours upon the Dial. And you may judge of the vileness of their infamous age, since they frightened their nurse even in the Cradle. The head of *Medusa* that struck so much fear into the world, had but her hair changed into Serpents: these have their eye-browes over and above, to be compleatly horrible. The devil which inspires them with so much fury, must needs trouble their sight also, when they look in a glass, since they do not scare themselves, and in stead of being content to be endured, expect still to be beloved. Hell may keep its furies, these will serve in the world, to act or perswade sins blacker, then those that heretofore drew fire from heaven, or have opened the jaws of the earth. If ugliness be the mark of cruelty, want of wit is the spring head of it. I hold it infallible, that those
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that have no sweetness nor gentleness, are void of understanding and courage. Generous women are alwayes pitifull, they know it is more glorious to overcome their own passions, then their enemies; and that to give life where it may be taken, is almost to resuscitate the dead without a Miracle.

But for fear this morality should not be understood, *Anaxarates* was not cruel in seeing *Iphis* die in dispair before her door; the refusal was just, because the demand was not so. 'Twas an offender that did injustice on himself for his temerity. Worthy women should fear less the ruin of importunate men, then of their own honour; and it were to be ill advised, to be cruel to themselves, to be so unfittingly pitifull to insolence or detraction.



Of Beauty.

THose that adore or despise Beauty, either offer too much or too little to the Image of God. It is one of the rarest presents that heaven hath made to earth; but we must ascribe all the merit to the power of him that gratifies us with it. In the opinion of *Plato*, it is a humane Splendor, amiable in its own nature, that has the power to ravish the mind with the eyes. Since heretofore deformed Ministers have been rejected from the Temple, let us not believe ill of beauty; God himself hath thought it necessary, for those that approach his Altars; it must be a mark of our inclination to good, since we as seldom find beauty without virtue, as ugliness without mischief. The judgement that we make of the beauty of the minde by that of the body, are not most commonly ill grounded; soules like Queens, pre-
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pare their residence, where they themselves take the pains to adorn them when they are received into them. And indeed, if virtue be necessary for the establishment of Sovereign authorities: beauty also sweetens them, and welcomes even servitude which otherwise would be insupportable. I find sometimes fair wits in ill-favoured bodies, but they are relicks ill set, which the country people do not so much respect and reverence, as if they were covered with Gold or Pearl. This lovely quality may challenge a command everywhere, where there is the light of eyes or reason. The face alone of *Scipio* the *African* subdued many a barbarous Nation without so much as the drawing of a sword; and *Heliogabalus* himself from a Priest of the Sun, rose to be Emperour of all the world, as soon as his mother had shown him to the Souldiers; so as all the world payes a duty to such as nature hath thus advantaged. The vulgar believe, that if there be no ill in handsome women, at least there is inconvenience; the temptation is there, though the sin be not: when beauty is the occasion of ill, 'tis an innocent that makes offenders, and those that complain of it, do as idly, as if one should accuse the Sun for dazling his sight,

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fight, when he looks too fixedly on that glorious body. This is objected, one can hardly keep that which many love, and there is no great assurance in the possession of that all the world aspires to. Sometimes Towns are so long besieged, & assaulted at so many several places, as at last they are taken: one cannot praise beauty better, then in confessing all desire it as the object of their delight. If handsome women are sometimes gained, this complaint must be addressed rather to their wit then face. A place is not the weaker, because he hath yielded which should have kept it; the fault is in the Captaine, not the Fort. Howsoever, ill-favoured ones can have no advantage in this reproach, because since they are never attempted, their holding out cannot argue their strength. They should have curiosity onely to seek darkness, because the Sun never rises but to their shame, which seems to shine only to give light to faire objects. They are in more pain to defend themselves from contempts then suits, and patience is the virtue they had most need of. Handsome women are accused of being scornfull, but when we think well of it, we shall find that their disdain proceeds rather from conscience then vanity, because they can-

cannot endure the idolatrous pursuit of the excessive praises which artificial men offer up to surprize them. As Kings laugh at the complements of Courtiers, because they are made more for interest then affection: so women may mock the officiousness of Gallants, because all their pains tend but to their own pleasure, and the ruine of indiscreet ones. There is not so much presumption in the most admired women, as there is poorness in men that tye their own chaines, the services they do them, and the names they give them, expresse as much their weakness, as the extravagancy of their passion. What reason is there to call their Empire Tyrannicall, since their subjects are but so to their own wills, and refusers of liberty? The grave *Cato* revered beauty so much, as he said publicly, it was no less crime to injure it, then to sack a Temple. Those that imagine that the number of their Gallants addes something to their beauty, and are over-pleased with the submissions and duties that are rendred them, goe out to meet their enemies, and shew they be easily overcome, since respects and praises are strong enough against them, of which men are no less prodigall, then

women can be covetous; but they should believe that when ingenuity bargains trafe, that it seldome gets any thing by it. If women are handsome, those that praise them would deceive them; if not, but make sport with them. Therefore all kind had need of wit and virtue to exempt themselves from danger or neglect. There are some that are scrupulous to praise beauty, because it passes away so soon, and lasts no longer then lightning, and most commonly as well as that, promises tempests and storms. 'Tis a flower, say they, that fades as soon as ever it is blown, which the wind sheds, the Sun dries, the rain flages, and hands do gather it; and that is so delicate, that without being touched, or having enemies, in a moment dyes by its own naturall faintness. But is not the same to be said of all other things in the world, which cannot last always? and all beauty can be complained of, is, that it hath not the durance of stars, as well as the fairnes and lustre. The fairest women would find an excellent prevention of vanity, if they could represent to themselves at sixteen or twenty years old, the defects, decayes, and incommodities of age. What fair plumbs soever nature or art decks them with, they would like Pear-

cocks be ashamed, looking down to such horrible feet, if they foresaw so much change and ruine. I do not profess here, to preach mortification; but mee thinkes, they should not so much afflict themselves for what yeares draw from them insensibly, and even diminishes it self every moment in spite of Art; were it not for painting, which discovers the defects 'tis laid upon, they would be comfortless and irremediable. Natural beauty deserves estimation, but that of their own making nothing but aversion! *Sulpitia* among the *Romans* had so lovely eyes, that whole of her time could not see her without adoring. The cheeks of *Levinia* were so cornation, that they amazed the *Roses* into paleness. The neck and brest of *Theodora* an *Athenian* were so beautifull, that *Socrates* himself fell in love with them. These features or charms must not be acquired by art, nor possessed by vanity; nature blesses some persons with them, on purpose to please our eyes, and elevate our spirits to the love of him, that is the head of all humane perfection. Counterfeit beauties fall shamefully in the sight of all the world, y^e most like those false stars, which after they have abused our eyes a while, shew us by their fall, that what we took for stars, was but a delighed vapour. Yet:

Yet for all this we must not altogether forbid ornament or care for the face, since we whiten over walls when they are old. The ill favoured also are to be allowed to paint, so it be for publick good, and out of a consideration of not frightening those that look upon them. They would be very much surprized, if they were used as *Phryne* used those in her company; as soon as ever this Curtisan appeared, (saith *Gallen*) she distasted all those of the assembly, leaving them nothing to shew but shame and jealousy; they invented a Game to relieve their dejection, which was mutuall commands to one another; when it came to *Phrynes* commands, she gave order there should be water brought, and they should all wash their hands and faces; as soon as they had obeyed her, one might see patches and plaisters float, and none almost knew one another, they were other faces full of spots, and fearfull features. This game would trouble many of this time, that natural beauty remained with a great advantage. By her the *Areopagites* themselves lost the names of uncorrupted, because not believing her innocent, yet having seen her, they could not judge her faulty. *Hyperides* pleaded against her
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to no purpose, though he was very Eloquent; as soon as shee appeared, her presence made her Apology, and she did but shew her self for her defence. It is not now adays onely, that handsome Women get their Causes; when Justice unwayles her self to see them, with a very little Solicitation they get a happy Tryal.



Of Gracefulness.

THe Soul is not more requisite to life then gracefulness to please: it takes off from the defects of the ill favoured, and sets off the beauty of the handsome, by an addition to their perfections. When one is possessed with this lovely quality, (whose praises I write, rather then rules) all that one undertakes is comely. There be many kinds of it; hearts as well,

as bodies are wounded with severall weapons, the complexion, the hair, the gate, the shape, the looks, the discourse, the actions, the voice, and even silence have diverse attractions. There have beene those that were never so handsome, as when they cryed. *Panthea* had so gracefull a melancholy, as shee obliged *Araſpes* to adore her tears; it seemes that Ladies possess this taking quality, with more advantage then men, and this command which they obtain by these charmes, is much more powerfull and more assured then that which we take by violence. Though this be a gift of nature, rather then art, yet it needs some rules to perfect it, which are learned with pleasure and easiness in the conversation of Ladies. If the face bee the mirror of the soul, morality is necessary to preserve this perfection; since it prescribes rules to the motions both of the body, and the minde. And indeed anger, fear, the disquiet and repose of the conscience, have well figured in the looks; and malice has an inseparable remorſe, which dissimulation cannot looſe. By this we may perceive that the beauty of the body depends partly on that of the minde; and that the rules of gracefulness

nels are annexed to those of this regularity. One may better understand the effects of this admirable quality, then express the nature of it. It is never to be found where there is constraint, art or ignorance; wee must not aspire to an impossible excellence. And art cannot straine it selfe too high, no more then nature, without making monsters. It happens often, that the extreme desire that some have to please, begets hate instead of love. On the contrary, naturalness has so gentle charms, as none resists, because they arise from innocence, and affectation is never without some imperfection, or too much self love. How ridiculous is it not to dare to laugh for fear of loosning their patches? or not to change their looks, but in the morning when they dress themselves, yet this is the fashion of the life of those which will have no glass, if it do not flatter, nor no light if it be true; and though they pretend much to the devotion of the time, they never goe to Mass till the holy water be spent, for fear that receiving any of it, their plaisters should bee moistened, and that there should be staines discovered on their faces: but their designe shows it self.

Self with their deformity ; because striving to shadow their Defects, they make them the more conspicuous. Gracefulness is so averse to this slavery and fetteredness, as though we could alwayes doe well, it is a question whether that would alwayes please. There must be in every thing intermissions to unbend our spirits. Art in this should conform it self to Nature ; that hath not set Stars all over the heaven, nor Flowers over the earth ; and though Flowers are not so fair and precious as Stars, yet we look upon them with more pleasure and attentiveness, because their beauty being of so little stay, leaves us alwayes a desire of seeing them again. Our spirits are cloyed as well as our Senses ; they need some rest and relaxation to digest delights. 'Tis not my meaning to perswade by these reasons, that one should affect faults ; but so they be but light ones, we may sometimes commit them so happily, as they prove advantageous ; because bashfulness that followes them, and displayes it selfe in the face, is an infallible testimony of an innocent soul ; that is far from conceiving of great ills, since it is so sensible of slight ones, and sometimes when they are but imaginary.

If

If gracefulness then be described by doing all things by Nature, and not by studiedness; an ingenuous freedom is better then constraint. All the world yields, that difficulty consists in rarities; there is no dexterity to declare a painfulness, since a Clown may do as much, but to hide it so finely, as the cunning of it may not be discerned. Candor and Ingenuity is not less to be wished for Discourse, then for Action; the most ordinary words are most excellent; a word that is obscure is forbidden. The Philosopher that alwayes wept, it may be, would have had a mind to laugh, if he had heard many women, that would pass for Learneders then they are, use in their Discourse such hard words, that doe easier express their Extravagancy then Conceit.

This excessive desire of pleasing which wee have blamed, goes along almost alwayes with the apprehension of not being liked; and then when these two contrary passions meet, they cause great inequalities, because if desire excites them, fear cools them; when the one animates us to speak well or sharply, the other interrupts us, and tyes us to silence:
by

by this one may judge, how much apprehension as well as vanity injures gracefulness. It happens ordinarily, that such that are alwayes on their guard, and fear every moment to fail, do almost nothing else. Extreame fearfulness disposeth the mind to error, as well as the body to sickness.

Mee thinks, if one examined well the cause of this same troublesome passion, that Education doth not contribute less to it, then Constitution or Nature. There are those that are bred in such a slavery, they can do nothing freely, they dare not hold up their heads with that becoming confidence that graces actions: their thoughts are alwayes low, and what good inclinations soever they have, shamefacedness retards the success of their purpose: Those that have seen nothing, are subject to be amazed at a very little, because the diffidence of themselves makes them admire or fear every thing. Most commonly, after their Salutations they begin their Complements, as we end our Letters. They would find an excellent remedy, if they could believe that so little things are not to be admired; and that if one were at leisure to examine that

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which

which we wonder at first, after an hours conversation, we should often change the subject of our admiration into the object of our contempt. But every body cannot attain to this resolution; 'tis hard even for the best Wits, to have dexterity without experience, or facility without practice. Actions beget Habits with difficulty, and then the Habit being formed, it produces actions with gracefulness and ornament. Yet notwithstanding, in blaming this rustick shamesac'dness, I do not mean to praise Impudency, because both have limits and effects irregular, because the one carries us beyond our power and decency, and the other keeps us short of them; whereas the modesty that I desire, is between these two vicious extremes, to distance us from too good or too ill opinion of our selves.



Of Cloathes and Ornaments.

THere must be a certain discretion observed in cloathes, lest old men should tax the excess, or the young defects; and that a decency may keep the one from laughing, and the other from being angry. This is the reason that it is so hard to please all, and to sute the fashion well to reason, because there are some so absurd humours, as they can endure nothing done in the fashion, and will certainly conclude every thing unjust, if the invention of it be not proved by at least one ages Antiquity. This is very much to undervalue the present time, and to honour that that is past, without considering that wisdom suffers what it cannot redress, and that there is also less vanity and difficulty to follow the received fashion,

fashion, then to resuscitate the antiquated. Indeed the light and giddy invent fashions, but the wise and sober accommodate themselves to them, in stead of contradicting them. Habits and words should be suted to the time : and as one would think them mad, that should speak in the Court the language of *Chancer* ; so we could not judge better of such as would affect to be cloathed so too. Those that censure the inconstancy of the *French*, should do better to quit their own slavish opinions, that forbid them their owne commodity, lest they should not be cloathed like their Grandfathers. I would fain know of those that will not follow the times, of what date they would have their cloathes ; because if Antiquity must be the rule, they should go back as far as *Adam* to cloath themselves with leaves, to render the fashion more venerable by this ancient derivation. Those that say, reason and custome resemble the Sun and the Moon, did light well upon it, because wee must serve our selves according to the occasions of the Illuminations of both these Lights, though the one be clearer then the other. Excess is blameable in all things, but principally

cipally in novelties ; 'tis folly to dispaire them, and vanity to be too much affected with them. As I do not approve those women that study with too much curiosity new fashions, so I cannot esteeme those that yet lament the putting down of high wyers and vardingals. This obstinacy comes from self-love ; they are no less punishable, then those that would make old medals current in commerce for money, against the laws of Princes, and custome of the Countrey. Such women make their own antiquity ridiculous, and make much ado to bring the ruine of time, and the defects of nature, to be more remarkable in themselves. The care and time that is spent in curious dressing, is reproveable when it is excessive, or when the intentions are not allowable. I do not believe that there is any more harm to beautifie faces, then to set precious stones, or polish marble. We azure wainscots, paint images, guild swords, enrich garments. We make even Temples brave, why should ornament be forbidden to complexion or beauty, when the designs are fair too, since it is permitted to all things else? Saint *Jerome* writing to *Gaudensius*, about the cloathes of young *Patricula*, seemes to excuse the curiosity

curiosity of women in very remarkable terms. Their sex (saith he) is curious in ornaments, and studies naturally the sumptuousness of cloathes, in so much as I have seen many chaste Ladies, that dress themselves very costly, without having any aime in their designs but their particular contentment, by a certain harmles complacency or satisfaction: This inclination is so natural to them, as heretofore many Ladies did entombe their ornaments with themselves, to carry into the other world, that which they had loved so much in this.

Those that dislike these indifferent things, which the intention either justifies or perverts, imagine that they have a great advantage over women when they call them the devils fortresses, without considering, though ill spirits work sometimes in their actions and cloathes, that they are no more guilty of the ill that happens when their designs are irreproachable, then thunder is when the devils make it light upon men or Churches. Yet this discourse doth not enlarge it selfe to the defence of vice, or the justification of licentiousness. Modesty is a powerfull charme, without it beauty is soul-less,
and

and other Virtues may deserve admiration, that only merits love : Excessive Ornaments adde not to Beauty, nor diminish deformity, since in *Pythagoras* his Opinion, an ill favoured woman set out very brave, is laughter for Heaven, and lamentation for earth. Women that glory so much in their rich cloathes, have nothing but what may be had in Shops ; and if they were well considered, it would bee found that they abuse our eyes, as those old Images, which are all hollowed within with rottenness.

But is it not a shamefull thing, to see that men are more set on these Superfluities then women ? *Hortensius* a *Romane* Oratour passed halfe the day in considering and sprusing himselfe, in stead of learning his Speeches : And without going back so far, we are in an Age where men profess more then ever this blameable curiosity. I believe if one had well examined the set faces and Baby looks of a great many, one would give them the quality of *Aristogares*, that took so much pains to make himself fine and gentile, that at last he was called, *Madam* : To speak truly, they are as far out of their design as the decency of their

their Sex, because they are never less pleasing then when they force themselves to constrain others to think so. Negligence is more advantageous to them, then studiednesse, and freedome then reservation. Therefore me things that a Poet sayes well, that marks, that *Thersus* was not brave when *Nriadne* gave him such proofs of her love. It is to be feared Ladies that too Chevaliere, are beyond modesty: Men too much Lady-ed, are short of Manhood. I do not wonder that *Pompey* lost so many Battles, since his men had so much care of their faces, as they were never hurt, but in their backs.

But to return to what concerns our purpose. *Cesar* seeing his daughter *Julia Augusta* too curiously brave, considered her a great while, without gracing her with a word, expressing his dissatisfaction by his silence. The next day seeing her more modestly drest, he told her with a smiling face; That that habit became better the daughter of *Augustus*: the reply of this Princeesse was not less considerable, then the admonishment of the

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Empe

Emperour, I wish distress & misery to this
 the) for my Husband, but today I am
 Father! The wisest allow women to
 please many, to subject one, but after
 they have made that choice, then they
 are forbidden the continuance of their de-
 sign. It must be acknowledged, that if
 women dressed themselves only for compli-
 cency to marriage, there would be not so
 much excess; and Husbands would not
 complain so much; that profusion intro-
 duces poverty and jealousy into their fa-
 milies. I do not wonder that women here
 so much ado to walk, since most commonly
 they carry three or four houses hanging at
 their ears.

But to return to what concerns our
 purpose. Caesar seeing his daughter
 Julia Augusta too curiously brave,
 considered her a great while, without
 gracing her with a word, expressing
 his disapprobation by his silence. The
 next day seeing her more modestly
 dress'd, he told her with a smiling face,
 That that habit became better the
 daughter of Augustus: the reply of
 this Princess was not less considera-
 ble; then the admonishment of the
 Emperor.

Of Jealousie.

One cannot lose that without sorrow, that is possessed with love, and preserved with care-fulness: therefore Jealousie is not so unjust as many imagine, because it makes us only fear that another should dispoile us of that which we believe should be only ours: Is it such a fault to watch the keeping what we love? principally in a time where fidelity is so rare, as there is none but those that are assured to be deceived; that do not fear to be so? If the goods of fortune and body yeild to those of the mind, so their losse must be most sensible: when affections which we believe we have deserv'd by ours, are taken from us, it is the greatest sleath, as they are the most valuable proprieties.

And indeed, to reason well of it, Love is an Empire only of two Persons, which cannot be extended further without destruction, and in it obedience and sovereignty are reciprocal. It is so covetous, as it would not lose so much as cast of an eye, or a haire. Indeed it is no less folly to believe that there is no love left in the mind that begins to be jealous, then to conclude that there is no life in one, that is but sick: on the contrary, pain and sensibleness, are never in dead bodies; so jealousie is never found in hatred or in difference. It must needs be, that this passion has likelihood of reason, since God himself heretofore allowed husbands to try the fidelity of their wives, with a water which they called the water of probation or jealousie. If all suspicions were extravagant or unjust, God would have interdicted them, not have cured them by so solemn remedies, he would have shown rather a detestation, then compassion on them.

So these are grossly deceived, that think they have criminated jealousie, when they maintain that it derogates from the opinion of our own merits, or the fidelity of the person we love: if one examine

we

well this passion, it rises not commonly from that distrust; and we do at the same time believe our selves lovely, and others beloved. 'Tis a fear that discovers not so much our own weakness, as it confesseth the merit of our enemies. We do but the same in this, as we do for treasures or other things, which we cannot love without fear of losing. As the most firm in Religion may have doubts, so the most confident in love are capable of some suspicion. The strongest ties are shaken by the wind, though the roots be fixed, whilst the leaves and branches are tossed. One would wish to have no ill belief, but reports and conjecturs shake us rather to a fearful then a confident conclusion. The mind suffers much in this irresolution, and apparences trouble much when one cannot directly judge of the falsehood or truth of them. There are both good and ill examples, both to settle and to shake us; and ordinarily our thoughts light upon them that persecute us, rather then those that ease us. That of *Penelope* comforts us, when we represent to our selves, that her fidelity lasted five and twenty years in the absence of her Husband; but that of *Messalina* tyrannizes over us, and awakes our suspicions: when we think of our infamous

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mous.

ious impurities; our minds are balanced on both sides, but the misfortune is, that conjectures having given the Alarm, that by too strict an enquiry; We neither find, or invent somewhat, to change our doubts into beliefs. Should we not rest our selves, after having had a tryal of a person, and many effects for testimonies of the affection? But all those proofs keep us not from vexing our selves, because fear which is not in our power, interprets all the least appearances, and buries it self even in false objects, when it finds no true.

What tryal soever we have had of fidelity, when love hath nothing left to desire, it hath all to fear. It is the natural course of our passions, that threaten change, when they are in extremes, and ruin themselves without any occasion, only because they are humane. Hypocrits have a slide a good manner, to reverse us, that bodies are in danger of sickness, when they are too high and strong. But a Poet hath been conceit, for the alteration of his durst with too violent an affection. The will serves as well a wheele of necessity for her passions, as fortune for her favours. In the top there is no substance long. Either

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by reason of misfortune & inambility.
 Those that are in the highest pitch in love,
 are like those which stand on the top of the
 great Elevations: their head grows dizzy,
 and though no body touch them,
 they reel till they fall of themselves,
 merely by the fear of falling. When the
 Sun is at noon, it begins to decline, because
 when it is at that point, it raises
 and removes it self, while nothing drives
 it to its setting, or to that Hemisphere.
 Our mind seem to have the same motions,
 and to follow it by an other
 that is so natural, as that which makes
 night succeed the day, or death and food
 in the flesh, one kill the other.
 We feel our selves insensibly weary even
 of the loveliest things, and though the soul be
 immortal in her own nature, yet she seems
 in her actions to express a youthful heat and
 age: as bodies do, & as the soul, that the
 Gods did strive to mingle pleasure and pain
 one with another, but when they could not
 do that, yet at least they tied them toge-
 ther, so that the alternative succession may
 prevent insolence and despair. This hap-
 pens often without our own voluntary
 contributions, and as we slip down from
 joy to sorrow, so oftentimes we perse-
 c

our love change into coldness or indifference. The diseases of the mind as well as the body, are formed most commonly without our consent; we lose the quiet of our soul; as our health, all at once, without any prevision of the change, and not knowing how to find the cause or remedy of this passion, no more then of a Quartain Ague.

But I have too long spoke against my own mind, as well as reason, in favour of a passion that ruines loves reputation, and disorders the soules tranquillity. Reason ingenders love; and love jealousie: but the one and the other resemble little worms that corrupts the matter that forms them. The one kills his father, and the other his mother. How moderate soever this passion be, it is always dangerous, and in this case there must be injustice committed, forbidding the practice by reason of the abuse, because they are too much fastened to one another. As there is no little Serpent without some Venom, there is no so well tempered jealousie, that does not produce many misfortunes. Those that compare it to Ivy, do it very sely, because as that grows ordinarily but upon old heaps of ruines, so this passion wreaths it self most commonly about tortured and dejected

ed spirits. We see Ivy flourishing with green upon trees that are dry and saplesse, so the older men grow, this passion youthens the more, and becomes the stronger in such as age or craziness of wit infeebles or stupifies; other plants have their root at the foot, Ivy has every where, and even more root then leaves; Jealousy roots it self every day more and more, and insinuates it self more inseparably into the soul, then Ivy can do into trees or walls. It is but the middle kind of wits that are capable of this contagion; excellent ones are above it, and mean ones below; these are ignorant of the occasions, and the other unmoved with them. It is in this that stupidity arrives at the same point as wisdom, and Clowns are as happy as Philosophers; otherwise those that afflict themselves for a misfortune where there is no remedy but patience, do entertain this error in the world, and have a whole moon in their head, when they think they have but halfe an one on their forehead. It is to be very sencelesse to afflict ones self without obliging any body, and make a damnation in this world, for fear of missing it in the next. If the mistrust of jealous ones be known, then augment the ill instead of the redress, if it be

not; it is superfluous, and it is a Widdow pain
 which shewes landy modesty; tender, more
 supportable; and it is not wonder if it be
 on the side of the passion; it is a pain, not
 thing, but a pain, it is a pain, it is a pain, it is a pain,
 strain, it is a pain, it is a pain, it is a pain, it is a pain,
 ones let it be so, it is a pain, it is a pain, it is a pain,
 unknown, it is a pain, it is a pain, it is a pain, it is a pain,
 commeter, it is a pain, it is a pain, it is a pain, it is a pain,
 do not make be such a pain, it is a pain, it is a pain,
 could, it is a pain, it is a pain, it is a pain, it is a pain,
 though, it is a pain, it is a pain, it is a pain, it is a pain,
 choly, and it is a pain, it is a pain, it is a pain, it is a pain,
 direction, and it is a pain, it is a pain, it is a pain, it is a pain,
 Wile, it is a pain, it is a pain, it is a pain, it is a pain,
 it is a pain, it is a pain, it is a pain, it is a pain,
 casio, it is a pain, it is a pain, it is a pain, it is a pain,
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 our, it is a pain, it is a pain, it is a pain, it is a pain,
 much, it is a pain, it is a pain, it is a pain, it is a pain,
 wish, it is a pain, it is a pain, it is a pain, it is a pain,
 preach, it is a pain, it is a pain, it is a pain, it is a pain,
 the, it is a pain, it is a pain, it is a pain, it is a pain,
 comes, it is a pain, it is a pain, it is a pain, it is a pain,
 may, it is a pain, it is a pain, it is a pain, it is a pain,
 goes, it is a pain, it is a pain, it is a pain, it is a pain,
 Cydippus, it is a pain, it is a pain, it is a pain, it is a pain,
 pleased, it is a pain, it is a pain, it is a pain, it is a pain,
 so much, it is a pain, it is a pain, it is a pain, it is a pain,
 morning

morning with flowers on his head. This
 spectacle pleasing him, he had enter-
 tained his fancy with it, and in the end
 his imagination did him or his will office.
 This was that many make their heads
 ache with considering, that their un-
 quieted and curious brains fall to
 them, because if they discover their sus-
 pition to be false, they are obliged to
 repentance if they find themselves they
 cannot give to themselves for being so
 foolish. Thus I have thought of Jealousie
 only was the name of the Angel, and half
 of the whole that have this passion, since
 Angels were capable of it with all their
 illumination, which is far above the reach
 of men. But we learn too by this exam-
 ple, that things that which modesty, and
 that every day is made, and is so far
 by the wisdom and blights, even to drive so
 very out of Paradise. If these be so in
 imaginary contentments there is no mal-
 lion black enough, to blind this passions
 capacity, it gives life to the dullest, and
 perverts the most over-much to seek satisfac-
 tion for this injury, for he will not be
 . Cyrene jealous of *Silla*, fearing that
Glenda was in love with her, poisoned
 her, and would not let her go, and she

the water where she did ordinarily bath, to make a monster of a Nymph. Murder, poison and witch-craft are but sports; jealousy has no bound to its inventions and crimes, but impossibility; tis strange, that those that pass their time, are notwithstanding jealous of their husbands; and violate the law of nature, as well as of Divinity, not enduring to be paid what they lend. Women are most commonly debauched; because they practice what they fear, and their apprehension arises from their experience. Jealous spirits never confess their error; but when there is no help for it. All the world knows Herods suspitions of *Marianna*, only because she was handsome; having no other ground to believe her faulty; but because her merit might make her be solicited; but what fury and rage is this, after that he had put this innocent Lady to death, he calls for her, as if she had not been dead, and thinks to find her in his palace, as if he had not sent her to her grave? This Tyrant would have committed many of their crimes in a month, since he forgot them so soon, and had as ill a memory as a judgment. Jealousie carries us out of our selves; we have some reason to disavow the effect,
of

of it, when we are come back, and when we consider the malice and extravagancy of it. We do often by his example grieve many to death by our suspicions, and then we sorrow for it to no purpose, mending them their reputation by our repentance, but not their life which they have given to Melancholy, because we do too late convince our blindness, to justify their innocency. The reports of ill spoken women, made Prochus jealous of his husband Cephalus; she imagined he had a Mistress, which she went to seek in the woods, under the presence of hunting; she hid her self behind a bush, thinking to hear the discourse of his solitary thoughts; he hearing a noise, and believing it was a Deer, shot an arrow at it, which hit her in the heart, she dying, cried out Cephalus. This word made him know, that he had taken his wife for a beast; it may be he was not deceived, it is to be very senseless so lightly to abandon our reason, and give a belief to our worst interpretation of the best things.

An ingenuous liberty is a better guard then any restraint, freedom extinguishes desire, and interdiction kindles it. When the opportunities of sin are common they are neglected, when they are rare, they are made use

possession of the Empire. If we must joyn for this, Christianity to morality, to find retreats for the persecution of jealousy, let us make use of holy *Joseph* and the Virgin to teach us, that the chasteſt of women, has made jealous the ſimpleſt of men. There is ſometimes more miſfortune in it then ill meaning; we muſt neglect the apparencies like him, and ſuffer ſuſpicions like her. It is no ſmall conſolation to think, that after all the proofs and teſtimonies that may ſeem to conſtrain us to conclude ill, it is better in this extremity to believe a miracle then a ſin, and to acknowledge the power of God, rather then the weakneſs of the creature.

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possession of the Empire. If we must joyne
 for this, Christianity to morality, to find
 rectitude for the perfection of religion,
 let us make use of holy Jealousy and the Vir-
 gin to teach us, that the chastity of women
 has made jealous the simplicity of men. There
 is sometimes more will to love in it then ill
 meaning; we must not let the appearances
 like mine, and sinister suspicions like her. It
 is no small consolation to think, that after
 all the proofs and testimonies that may seem
 to constrain us to conclude ill, it is better in
 this extremity to believe a miracle than a
 sin, and to acknowledge the power of God,
 rather then the weakness of the creature.

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*Regestrum Omnium Breuium tam Originalium quam
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Knight late Chief Justice of the Common Bench, of
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Quarto's.

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Parr's Interpretation of the number 666. or number of the Beast.

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The

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